

**STUDIES IN
COMRADESHIP**

THEODORE GERALD SOARES

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OLD TESTAMENT

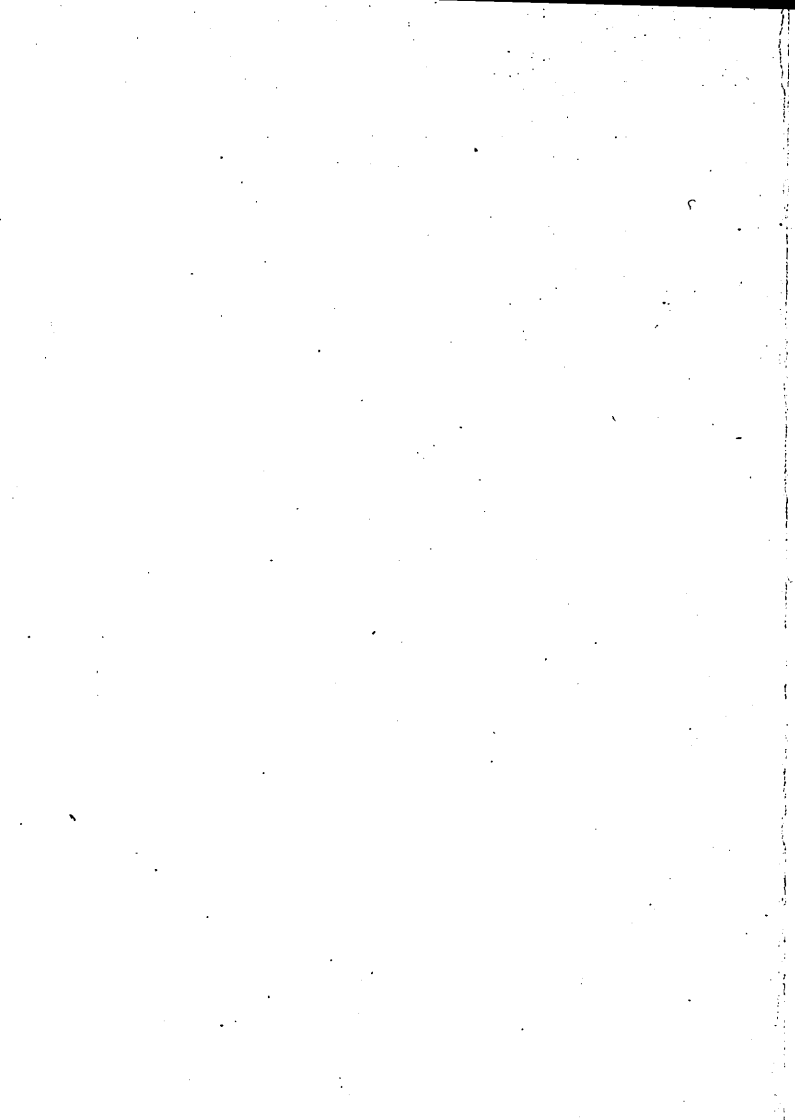
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**STUDIES IN COMRADESHIP
FROM THE OLD TESTAMENT**

STUDIES IN COMPARATIVE
LITERATURE

STUDIES IN COMRADESHIP

From the Old Testament

THEODORE GERALD SOARES



ASSOCIATION PRESS
NEW YORK: 347 MADISON AVENUE
1919

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PREFACE TO THE AMERICAN EDITION

These studies were prepared in France for "Comrades in Service" of the A. E. F. The organization is being perfected in the camps, the leave areas, the ports, and in the army of occupation. It is concerned with the whole range of self-development and of mutual helpfulness. The vital name of the organization suggested the title of these studies. And is not the Bible the book of Comradeship?

While the studies were prepared definitely for the overseas soldier, they are addressed to him in view of his approaching return to civilian life at home. The problems which are discussed are not those in France but those which the soldier will meet as he takes up his work anew in America. It has been decided, therefore, that the American edition should be an exact reprint of the edition published in Paris. If there is occasionally a suggestion of an overseas situation, it will probably not be without interest in Bible classes at home, where the fortunes of the A. E. F. have been so eagerly followed.

It is earnestly to be hoped that the comradeship so finely manifested in the exigencies of war may find large place in the troubled and complex situations of peace.

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PREFACE

This course of readings in the Old Testament has been prepared for Comrades in Service of the A. E. F. It contemplates the use of fifteen minutes each day for two months: five minutes for the reading of a short passage of Scripture, five minutes for the reading of a brief comment, and five minutes consideration of a pointed question. At the end of each week there is a summary followed by a series of questions which may be the basis of discussion in class.

Inasmuch as the soldier is not always able to carry with him the Old Testament in good type the Scripture selections have been here printed. For the sake of brevity omissions have sometimes been made.

It is believed that men can follow these studies without special guidance. Questions raised for consideration are those which are confronting the soldier as he is looking forward to his new place in American life. It is desirable that the weekly class should be held as emphasis of the comrade idea. The success of the class will not depend upon securing a specially prepared teacher, as discussions will naturally develop within the group if men have read the daily portions and have given some thought to the questions which have been raised. Naturally it would be well to secure the ablest leadership possible, but the class may be

PREFACE

quite satisfactory with one of the members as leader.

If the American Army will take back into our common life some of the comrade spirit of the Bible there are better days in store for our beloved land.

Paris, Christmastide, 1918.

INTRODUCTION

The Old Testament is a book of comradeship. It was written by the men of old Israel who believed that the people of the world could become comrades in service. Their religion was the faith that God is the comrade of man in the endeavor to make the world a happy, wholesome place for men, women, and children to live in. They tried to reduce all human problems, even those of business and of politics, to the question of comradeship.

While there is very much in the Old Testament that has to do with the ancient forms of worship that have long ceased to be of interest, and while there is very much that reflects a morality lower than our ideals, yet there is a wonderful revelation of the development of the comradeship idea and of religion as essentially concerned with the human relationships in which God has a continual part. The religion of the Old Testament is eminently practical and is always concerned with God's interest in human conduct. It may be well at the outset to examine three of the greatest sayings of the Old Testament in order to see how the comradeship idea prevails.

One of the prophets sums up religion in these striking words: "What doth the Lord require of thee but to do justly, and to love kindness, and to walk humbly with

INTRODUCTION

thy God?" The people of his time were very much concerned to be religious. They knew that God could do a great deal for them or against them and they wanted him on their side. People are generally anxious to get God on their side and to be able to say, "Gott mit Uns." These Hebrews were willing to pay any cost in offerings of money and even of more serious sacrifice to get God as their ally. But the prophet told them that they were entirely on the wrong track and that God was not interested in their gifts made as a kind of bribery for his benefits; he was concerned with comradeship.

It is striking that this prophet of so long ago should have put all religion into comradeship and then defined it as the square deal, the helping hand, and the friendship of God. We only need to think of what this means in order to realize how thorough it is. Fairness in our dealings with one another is the supreme need in our efforts to better the life of today. We are seeking for the League of Nations that shall abolish war, for industrial cooperation that shall abolish the hatred and strife that have spoiled our great working task, for such a distribution of wealth as shall give to everybody the means of attaining the higher values of life, for such a treatment of the delinquent, the defective, the dependent, as shall save our society from the breakdown which crime and misery involve. All this means that we are seeking for justice. The cry everywhere is for justice. The prophet said it long ago.

But the great emphasis on justice must not obscure the fact that comradeship will go beyond justice. We must never allow our business, our politics, our inter-

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national relations, to become merely matters of exact calculation of right. We need to be generous, to help one another, to divide with the comrade who is in need, to assist the backward nation, to lend a hand to the erring brother, to be willing to forgive those whom stern justice would condemn. Therefore kindness must be added, kindness that means so much in making life fine. We all know what kindness will do in the family. We have all appreciated the warm atmosphere of a church or club or union where there was the spirit of kindness. We know how wonderfully men have shown this quality in the stress of war. The soldier would share his last bite with his mate. Nothing was too much to do for the wounded. If the half of life is justice the other half is kindness. Why cannot we do as much in peace as in war?

Many people would think that our prophet had sufficiently described comradeship when he had spoken of these high qualities of justice and kindness. But these are not all. What are we going to do with the great Comrade who is so much interested in the fairness and generosity of men? We do not like to think about him because we are ashamed of so much of our own conduct. Of course it makes us humble. But we need him. We need his help to do our best. We need his help to be men. He walks beside us though unseen. He walked beside men in the cruel days of war and went with them in those awful drives. He walks through the hospitals. He walks wherever men work and strive. It is good for us to walk with him humbly as one walks beside a great, wise friend. This is comradeship.

There are two other sayings of the men of vision of

INTRODUCTION

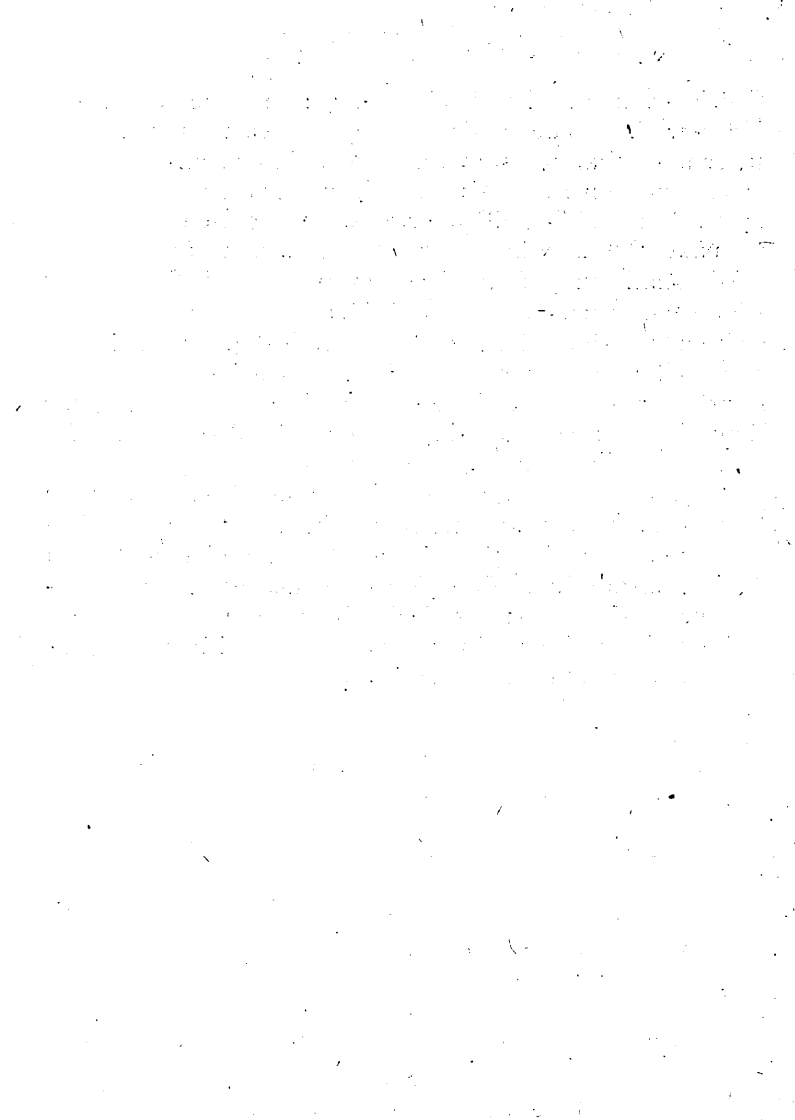
the Old Testament that together may stand as the motto of comradeship: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind"; and "Thou shalt love thy neighbor as thyself." Those men of Israel had a vision of the kind of world God was seeking to bring about—a fair, fine, prosperous, kindly world, a world of men and women who would sacrifice anything for the right. Of course the heart and mind and soul would go out in love for such a God. And then they struck a sympathetic note of comradeship which rings so true that one cannot misunderstand it. What does all this talk of fair play and service and fellowship mean? We can understand if each of us will look at himself. We love ourselves and it is perfectly proper that we should. I know what I think I ought to have. I want people to like me, to give me a square deal and perhaps a little more, to be generous with me, to think of me at my best and not at my worst, to forgive my mistakes, to help me in the many ways in which I need help. I want to be able to enjoy the finer things of life. I want virtue, and honor, and courage to be made as natural for me as possible by all kinds of sympathy. I want my circumstances to be favorable to a fine development of manhood. I want to be comfortable and prosperous, to have a good home and a happy family and a safe old age. It is evident that I want a good deal, for I love myself. Now let me turn it all around and love my neighbor as myself and I shall want all those good things for him. What a comradeship that would mean!

These great words represent the fine spirit of the

INTRODUCTION

Old Testament. The book was written long ago in the Hebrew language and with many eastern ways of speech, so that we sometimes feel that it has no place in our modern life. Much of it, however, is very much up to date and is full of suggestion for men who want to make this a better world for comrades to dwell in.

We shall study four elements in the Old Testament: *First*, the stories of the old Hebrew life which were written to show how well comradeship worked and how badly the other kind of life turned out. *Second*, some words of the Hebrew prophets, who were the champions of comradeship, vigorously denouncing the tyrants, bullies, and grafters who were spoiling the friendliness and fairness of human life. *Third*, a wonderful hope that burned in the hearts of the Hebrew men of vision that the world is moving toward a noble comradeship. *Fourth*, the sympathetic, strong experiences of earnest men who heard the voice of the Unseen Comrade and knew that he was with them helping them to make life good.



STORIES OF COMRADESHIP

INTRODUCTION TO PART I

A large part of the first half of the Old Testament is story and it is a very human story. It deals with men who lived real lives, who loved and hated, who labored and fought, who were fair or were false. The fierce light of truth has been flashed on the lives of these men and we may see them as they lived.

The writers of these stories believed in the principle of comradeship. They believed that God is at work in the world to bring this about. As they looked back upon the past experiences of their people they reached the conclusion that every happiness and blessing had resulted from comrade conduct and every misery and misfortune had resulted from the failure of comradeship. These writers wanted to summon the men of their own time to be comrades in service. They therefore told the stories of the past in which the lesson was so plainly written.

FIRST WEEK

FIRST DAY. *A Story of Property Comradeship.*—Here is a story of a fine old chieftain who settled a quarrel in a big-hearted way (Gen. 13):

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth-el . . . and there Abram called on the name of the Lord.

And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. . . .

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt. . . . Then Lot chose him all the plain of

Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

Abraham was the leader of a clan. Note what constituted the wealth of those days. Lot was the junior partner in the concern. Naturally when the question of division arose Abraham had the right to first choice in the land. There might have been a fight. It is out of just such conditions that fights arise. Wars between nations have grown out of such disputes. Of course there are times when a man or a nation must stand for what is right and refuse to be imposed upon. But there are many more times when a magnanimous acceptance of the second place is not only a fine thing to do but is the brave thing to do, and is the best thing to do. Of course Lot, a mean-spirited fellow, took

advantage of Abraham's favor to choose what seemed the best land. It did not, however, turn out very well. He was involved in the immoralities which were rife in that favored paradise of the land of the palm trees. Abraham took the more rugged country and his race grew strong and numerous.

Have you ever seen this method of ending a quarrel given a fair trial? Does this old story suggest anything for our settlement of disputes (a) in private life, (b) in industry, (c) among the nations? If we are going to be comrades how shall we settle our differences?

SECOND DAY. *Another Story of Property Comradeship.*—Most of our disputes are about property. It was the intense covetousness of Germany that led to such stupendous preparations for war. It is interesting to look back from our big international affairs to the simple life of the ancient time and to note how the same motives actuated men. Isaac was a peaceful man trying to do his best beside the warlike Philistines. Great difficulties arose about the wells of water, for in that land, as in our own western country, everything depends upon water. The story is in Gen. 26: 13-33:

And [Isaac] went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. . . . And Isaac's servants digged in the valley, and found there a well of springing water.

And the herdmen of Gerar did strive with Isaac's herdmen saying, The water is our's. . . .

And they digged another well, and strove for that also. . . . And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.

And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

It might seem that Isaac was simply weak-spirited. We must remember that he was the chieftain of a wandering tribe. They had no settled lands where crops were raised. They were in the pastoral stage of civilization in which men carry their possessions with them from place to place, the principal concern being to secure pasture and water. Consequently, when a dispute arose in the matter of the wells it was a simple matter for Isaac to decide that he would not fight over it but would quietly move to another place. As a matter of fact he found better pastures and good water. Presently the Philistines became ashamed of their conduct and apparently a bit afraid of this peaceful man who prospered and seemed to have the Lord with him. They thought it would be wise to make a treaty with him. Here was a victory of the spirit of comradeship over an envious people.

There are times, as in the war which has just been triumphantly ended, when there is nothing to do but to destroy the envious power that would disturb the peace. Probably extreme forms of Bolshevism will have to be put down by force. Certainly any nation in the future that manifests the Prussian spirit must be deprived of its power to do harm before it becomes too dangerous. But there is large opportunity for the practice of the principle of patience. Comradeship will never be achieved by the "chip on the shoulder" method. Are there not times when the most dignified thing to do

is to refuse to fight? Let the herdmen of Gerar have the well; we will go and dig another.

Have you ever seen this principle tried in a personal dispute, or in a labor difficulty? How did it work? Did you ever see an aggressive man shamed by a strong man's patience?

THIRD DAY. *The Failure of Comradeship* (Gen. 25: 20-34) :

Isaac was forty years old when he took Rebekah to wife. . . . And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like a hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the

field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint. . . .

And Jacob said, Sell me this day thy birthright.

And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

And Jacob said, Swear to me this day. And he swore unto him: and he sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.

Everyone that reads this story sympathizes with Esau. Could anything be more mean than the conduct of the younger brother who was anxious to get for himself the birthright of the elder? The most elementary comradeship would seem to indicate that the brother who had food should share with the hungry brother who had come in from the hunt.

As a matter of fact, Esau reveals the whole of his character in this incident while Jacob reveals only half of his. Esau was a careless fellow, the sort of man who thinks only of the present moment. Such a man spends his month's pay the first days after receiving it. He gambles as long as he has a penny in his pocket. He sells anything in the future for an immediate joy. It is such a man who barter his hope of a pure and happy family life, with healthy children, for the fierce pleasure of a night's debauch. No wonder Esau disappears from the history as the man who never achieved.

Why do we not judge the Esau type of man more

seriously? Did you ever know one of those careless fellows to carry out anything worth while? How can one overcome the tendency to think only of the present moment?

FOURTH DAY. *An Inner Struggle for Comradeship.*

—One great value of these old stories is that they are so true to human nature that we see ourselves in them. Everyone can recognize the careless good-natured fellow who is his own worst enemy, as he is depicted in Esau. Jacob is a more complicated character. He has two natures struggling, the one against the other. He is a shrewd schemer anxious to make his fortune, but he is also a man with a soul, anxious to find God. We often call such men hypocrites because they seem to act so inconsistently. Perhaps we are not altogether fair to them. Jacob wanted the fellowship of God and he wanted the good things of the world, but he had not learned how to bring both of these longings together in the spirit of comradeship.

After many stories of Jacob's clever tricks and of his reconciliation with his brother, there is one story that shows him as a man in middle life struggling to be sure of God. This picture is a wrestling match and may suggest to us the meaning of some of our own inner spiritual struggles (Gen. 32: 24-31):

Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And

he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

It is very difficult to tell others our deepest experiences. Probably all of us know something about longings to be better men and fairer comrades, which could only be expressed as a wrestling with the Unseen. The wonderful thing about this story is that Jacob conquered when he yielded. It is when we surrender our wills to God that we really conquer ourselves.

Have you any vital problem of human and divine comradeship to meet tomorrow? Is there any struggle of soul that you will have to make? Can you conquer as Jacob did?

FIFTH DAY. *Comradeship in Palace and in Prison.*
—Perhaps the story of Joseph is the greatest story ever written. Space will permit the printing of only two sections of it. Joseph was a younger brother, favored, perhaps unwisely, by his father because of his fine character, and naturally, therefore, envied by his

runder brothers. Catching him unawares, they sold him to a party of slave traders. The story then continues (Gen. 39):

And Joseph was brought down to Egypt: and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house. . . .

And it came to pass . . . that the Lord blessed the Egyptian's house for Joseph's sake. . . . And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his

garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me. And it came to pass as I lifted up my voice and cried, that he left his garment with me, and fled out. . . .

And his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him: and that which he did, the Lord made it to prosper.

The slave might well be in despair. What chance of the comradeship spirit would such a condition permit? But there is always the chance to be faithful

to a trust. Joseph made himself indispensable to his master and got the reward that faithfulness almost always brings. Then came that dire temptation before which so many men fall. He was not looking for evil; it thrust itself upon him. Many a soldier in France will understand this story. He never intended to forget home and duty and faith to those who love him, but the alluring temptation came. It is in times of temptation that religious experience comes swift to our help. God is with a man at the instant, as the reserves come up in stress of battle. "How then can I do this great wickedness and sin against God?"

In Joseph's case it was even dangerous to resist temptation. But he simply said, "My master has been fair to me. I will be fair to him." He got a prison for his pains. Uprightness is not always rewarded at once; sometimes not at all. But even in prison Joseph found the opportunity of comradeship. He could help the prisoners, he could help the guard. He was the sort of man who always finds somewhere to lend a hand.

Have we faced the question of personal purity with sufficient seriousness? Are men thinking straight upon it? Is it manly to take advantage of a woman's weakness?

SIXTH DAY. *Family Comradeship*.—Sometimes the family is a difficult place for comradeship because we are so near to one another. Joseph's brothers had bitterly wronged him. The time came when he could obtain revenge. His skill in interpreting dreams—a practice much employed in ancient days—brought him

to the king's notice and caused him to be made the ruler of the land. Famine in Canaan brought his brothers to Egypt. They did not, of course, recognize Joseph, but he knew them and decided to give them a chance to redeem themselves. He caused the youngest brother, Benjamin, to be accused of theft and sentenced to be retained as a slave. This stirred Judah to a noble act of comradeship. The story continues (Gen. 44: 18-45: 15):

Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons. And the one went out from me, and I said, Surely he is torn in pieces;

and I saw him not since. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

And he wept aloud. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near: and he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus

saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not. . . . And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father thither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

There had been a failure in family comradeship through Jacob's favoritism and the brothers' envy. What are the conditions of happy family life? Joseph might well have felt that he had no obligations to his wicked brothers, but family love constrained him. Consider how much family quarrels spoil our life. How far ought we to practice forgiveness, and how much will this spirit accomplish? Note how it reunited Jacob's family.

SEVENTH DAY. *Class Discussion: Comradeship and One's Rights.*—The stories read during this week have a great deal to do with that most insistent question of a man's rights. Abraham and Isaac in the spirit of comradeship gave up their rights. Jacob tried to get Esau's rights away from him and Esau did not care enough about them to resist the bargain. Joseph suffered the foulest wrong and forgave his brothers, when he had most skillfully brought them to be sorry for the wrong they had done. Joseph had such respect for family rights that he would not take advantage of a frail woman.

The following questions might be discussed by Comrades in Service:

1. What becomes of a man, a community, a nation that cares nothing for its rights?

2. How far may we forego our rights for the sake of peace?

3. How can we bring those who have wronged us to be repentant so that we may rightly forgive them?

4. What rights of others are involved in social purity?

5. Consider how comradeship in its deeper significance pays (a) in foregoing our rights, (b) in respecting others' rights, (c) in chivalry towards woman, (d) in forgiveness of wrong.

SECOND WEEK

FIRST DAY. *Unwise Comradeship.*

Every vigorous soul revolts against tyranny. The supreme meaning of the victory of the Allies is the destruction of so many tyrannies. The time had come to strike a mighty blow at national attempts to hold people in bondage.

The Old Testament is a book of freedom. One of its greatest characters is Moses, the Liberator. Recall the beautiful story of his birth and adoption. Brought up a prince in the king's house, he preferred to stand with his brethren, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." But one must not be hot-headed if he wants to be a comrade in service. Moses's first attempt to help his people was of this character, and was a failure (Exodus 1: 13, 14; 2: 11-15):

And the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. . . .

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that

there was no man, he slew the Egyptian, and hid him in the sand.

And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

When we go back into the business of American life we shall find many conditions that are unjust. We shall find people that are made to "serve with rigor," and we shall be indignant. But let us proceed wisely. Moses had to begin the reformation of the industrial system at the very bottom of the scale, where the most cruel slavery was the means by which the beautiful Egyptian cities, palaces, and tombs were erected. We have gone far in the development of equitable labor conditions, but we have very far still to go. We shall not achieve much by the angry blow.

What are some of the things being done in America like Moses's angry act? What are some of the wise means by which to start the great campaign for industrial comradeship?

SECOND DAY. *The Call of the Great Comrade.*—Moses's first mistake was to strike a hot blow and then run away from the consequences. His second mistake was to decide that because an imprudent attempt had

failed no further effort was necessary. He married a rich girl, went into business with his father-in-law, and forgot all about his brethren in slavery. How easy it is to forget old comrades when good fortune comes to us!

The Hebrew slaves toiled on with no leader and with no one, as it seemed, to care. But if Moses had forgotten, the Great Comrade had not. One day he sent a burning message into Moses's heart. Conscience awoke, and Moses felt that he must go back to Egypt and see what could be done to help those poor victims of industrial oppression. The story is highly picturesque. Think of it as presenting a conscience suddenly awakened to a neglected duty (Exodus 3: 1-12):

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses.

And he said, Here am I.

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. . . . I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

And Moses hid his face; for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey . . . Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Are there any forms of injustice in the world which we are neglecting? The man or the social group or the nation that says, "The system of things does not worry me; I am comfortable; it is none of my business," needs to be awakened by the flashing fire of God. Is there any such need in America?

THIRD DAY. *Comrades in Travel*.—Here is an interesting little narrative in which a very unimportant character comes into prominence. Sometimes the man who knows the way is more important for the time than the most conspicuous general (Num. 10: 29-32).

And Moses said unto Hobab, . . . We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.

And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

And he said, Leave us not, I pray thee: forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

Moses had brought the Hebrews from Egypt and was leading them through the wilderness. Hobab had agreed to act as guide. He had done what he promised and wanted to go home, as many who had been serving in France would have liked to go home. But his experience was needed for Moses's great enterprise. In the spirit of comradeship he gave up his wish and became a guide. This simple act has kept his name in the record through all these generations.

Doubtless the desire to have a large place is a worthy ambition in all of us. Very few of us have the ability for great leadership, yet it is remarkable how many men can do something well. What is the contribution that you yourself can make for a better America? Is there not something that is particularly your job? If so, is not that God's call to you?

FOURTH DAY. *Comrades in Service*.—Twelve men were sent to report on an enterprise; ten said that it could not be done, but two of them refused to believe in the impossible (Num. 13: 17—14: 10):

Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

So they went up, and searched the land . . . and they returned . . . after forty days . . . and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. . . . And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. . . .

And all the children of Israel murmured against Moses and against Aaron: and . . . said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! . . .

And Jøshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people

of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not.

But all the congregation bade stone them with stones.

This was a military undertaking and soldiers will have little respect for the fainthearted men who thought their enemies were giants. We come back to the constantly recurring question, Shall we be as brave in peace as in war? There has never been anything finer than the smashing, dauntless enthusiasm of the soldiers that broke the German power. Shall we be able to expect a like courage in the tasks at home?

Would there be a unanimous report if a committee of twelve were sent to examine any one of the following problems: (1) How can intemperance be brought to an end? (2) How can the most frightful diseases known to man be stopped when they are the result of brutal passions? Must children always be cursed into the world for the parents' sins? (3) Can we secure such an industrial order that men will work with a fine earnestness and yet will not be controlled by the mere fear of losing their jobs?

Do you think that some of the committee might come back and say, "There are giants in the way. The work is too hard"? The hope of the world is with those comrades in service who refuse to believe in the impossible.

FIFTH DAY. *Comrades in Arms.*—Great national crises produce the songs that live forever. How our hearts have been stirred in these days by the *Marseil-*

laisse, the hymn of liberty. There is a battle ode in the Old Testament that came out of a terrible crisis. The scattered tribes of Israel were under the heel of the Canaanites. A woman saw the need and summoned her people to battle. She chose Barak as the leader. Some of the tribes came gladly but some lingered in safety. The Canaanites, who were mighty in chariots—the tanks of ancient times—assembled against Israel on the Plain of Esdraelon. But suddenly the river Kishon, swelled by the rains, rose in flood and swept the enemy away. It seemed to Israel, as it has seemed to us, that a mightier than human power broke the advance of the tyrant. Sisera, the Kaiser of the Canaanites, fleeing for his life, was killed by the blow of a woman. Deborah sang the wonderful ode of victory (Judges 5).

Thanksgiving to God

Praise ye the Lord for the avenging of Israel,
When the people willingly offered themselves.
Hear, O ye kings; give ear, O ye princes;
I, even I will sing unto the Lord;
I will sing praises to the God of Israel.
Lord, when thou wentest out of mount Seir,
The earth trembled, and the heavens dropped, the
clouds also dropped water.
The mountains melted from before the Lord.

The Canaanite Oppression

The highways were untrodden
And the travellers walked through byways.

The rulers ceased in Israel, they ceased,
Until I Deborah arose, I arose a mother in Israel.

The Leader and the Willing Tribes

My heart is toward the governors of Israel
That offered themselves willingly among the people.
Praise ye the Lord.

Arise, Barak, and lead away thy captives.
Out of Ephraim, out of Benjamin, they came,
Out of Machir came down governors,
Out of Zebulun came they that handle the marshal's
staff.

And the princes of Issachar were with Deborah.

The Coward Tribes

By the water courses of Reuben there were great
searchings of heart.

Why satest thou among the sheep folds?

To hear the bleatings of the flocks?

Gilead stayed beyond the Jordan.

And why did Dan remain in ships?

Asher sat still by the sea shore.

Zebulun was a people that jeopardized their lives unto
the death.

And Naphtali upon the high places of the field.

The Battle

The kings came and fought; then fought the kings of
Canaan.

In Taanach by the waters of Megiddo.

There was fighting from heaven.

The stars in their courses fought against Sisera.
The river Kishon swept them away;
That ancient river the river of Kishon.
Then did the horses stamp by reason of the prancing
of the mighty ones.

The False Comrade

Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof,
Because they came not to the help of the Lord,
To the help of the Lord against the mighty.

The Brave Woman

Blessed above women be Jael,
Blessed shall she be above women in the tent.
He asked water, she gave him milk,
She brought forth curds in a lordly dish,
With a hammer she smote Sisera,
She smote, she smote through his temple.
At her feet he bowed, he fell,
Where he bowed there he fell down.

The Mother of the Tyrant

The mother of Sisera looked out at the window and
cried through the lattice,
"Why is his chariot so long in coming?
Why tarry the wheels of his chariot?"
Her ladies answered, "Have they not sped,
Have they not divided the spoils,
To every man a damsel or two,
To Sisera the spoil of dyed garments?"

So let thine enemies perish, O Lord,
But let them that love thee be as the sun when he
goeth forth in his might.

Do you think France, Belgium, Serbia, Poland, Armenia would be justified today in singing such a song? Was Joan of Arc justified in thinking that God appointed her to drive out the invader? Is there a spiritual meaning in history?

SIXTH DAY. *The Birth of a Leader.*—There has been nothing new in the awful wickedness of the German armies except as modern science makes barbarity more possible and more colossal. Proud, aggressive warriors have always loved to torment their victims through sheer lust of cruelty. America rose to arms because of hot indignation against the awful conduct of the "Hun." We use the word partly because the Kaiser had urged his people to imitate the old Hun, and partly because that fierce enemy stands as the symbol of brutal cruelty. Here is the story of a Hun of the old time, and the birth of a leader through the spirit of comradeship with the oppressed (1 Sam. II: 1-11, 15):

Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

And the elders of Jabesh said unto him, Give us

seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep?

And they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them to pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.

And the fear of the Lord fell on the people, and they came out with one consent. . . . And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, Tomorrow, by that time the sun be hot, ye shall have help.

And the messengers came and shewed it to the men of Jabesh; and they were glad.

Therefore the men of Jabesh said, Tomorrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. . . .

And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the

Lord; and there Saul and all the men of Israel rejoiced greatly.

The defeat of the German armies has not eliminated cruelty from the world. That savage trait that comes up from the animals is ever breaking out anew. Consider whether there is any danger of its being manifest in our own country in the treatment of (1) unfortunates, (2) dependent classes, (3) children, especially when they are forced prematurely into industry, (4) criminals. Human comradeship has no tolerance for cruelty.

SEVENTH DAY. *Class Discussion: Comrade Calls to Leadership.*—We have studied a number of stories this week that deal with conditions that called strong men (and women) to leadership. The slavery of the Hebrews was the call to Moses. The need of guidance for the Hebrew nation was the call to Hobab. The seeming impossibility of possessing the good land was the call to Caleb and Joshua. The oppression of the Canaanite tyrants was the call to Deborah and Barak. The cruelty of Nahash was the call to Saul.

Every soldier in the United States Army has already answered just such a call. So far as this war is concerned he has the right to say that he has done his bit and is entitled to the gratitude of the country. But he must never rest back on these heroic days and say that he has made his contribution to human comradeship. Having done so much, he must do much more. Think of these questions:

1. Is there anything left in the world that calls for American leadership in comrade service?

2. Are there any tyrannies and cruelties that cry out to us?

3. Is there any evil thing anywhere that I personally am called to deal with?

4. Am I the kind of man who would be likely to hear God's call for comrade service?

5. Who are some of the modern leaders who have responded to such calls, like Livingstone, Wilberforce, Howard, Lord Shaftesbury, Lincoln, Riis?

6. In looking forward to my life work am I going to have some part in keeping down cruelty and helping along comrade efforts?

THIRD WEEK

FIRST DAY. *Comrades in Competition.*—Perhaps the severest test of comradeship occurs when two men seek the same prize. If there is to be only one promotion, who shall have it? Some of the soldiers are feeling very angry because others have received more than they. There will be many heart burnings about decorations and distinctions and the commendations of the folk at home. So also in business life one will get a better job than another. Of course no excuse can be made for unfairness, and we shall need to stand against favoritism and political pull. Yet, inevitably there will be rivalry among comrades, and the question is whether we are going to lose the spirit of comradeship in consequence.

David and Jonathan were steadfast friends. Jonathan was the son of King Saul. David by his valor had become a general in the army and had married the king's daughter. As time went on it became more and more evident that David ought to be the next king. As we should say, he began to be mentioned for the nomination. Saul was furious because he thought that the dignity should remain in his own family. What should Jonathan do? The story goes on thus (1 Sam. 20:1-17):

And David fled from Naioth in Ramah, and came

and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

And he said unto him, God forbid; thou shalt not die: behold my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? . . .

And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee: the Lord do so and

much more to Jonathan; but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not: but also thou shalt not cut off thy kindness from my house for ever. . . .

And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

They agreed upon a simple plan to test Saul's feeling about David. It was not difficult to carry out, and Jonathan discovered that his father was determined to destroy his rival. With fine magnanimity he informed David, who fled for his life. As time went on it became clearer that the foolish king was losing his hold upon the people, so Jonathan determined to settle the matter as far as he and David were concerned (1 Sam. 23: 16-18):

And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

It is quite impossible to lay down rules as to how men shall act when there is competition for a place. But the fine spirit of Jonathan in recognizing that his

friend was fitter than himself is a challenge of comradeship that is worth considering. Can you match it in your own experience?

SECOND DAY. *Comrades in Victory.*—As a piece of story telling it would be difficult to find anything with more life in it than the defeat of the Ziklag raiders. Here is the brutality of war just as we have seen it: the capture of the city, burning it with fire, carrying off the women, enslaving the civil population, getting drunk over the spoils. Here is the skill of the wise captain organizing his pursuit, securing and interrogating a prisoner, falling upon the enemy unaware, returning with indemnities. The world has not changed much in 3,000 years (1 Sam. 30: 1-24):

And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the women captives that were therein: they slew not any, either great or small, but carried them away. . . .

So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. . . .

But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

And they found an Egyptian in the field, and brought him to David, and gave him bread, and he

did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. . . . And David said to him, Canst thou bring me down to this company?

And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken. . . .

And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

And David recovered all that the Amalekites had carried away. . . . And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them. . . .

And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.

Then answered all the wicked men. . . . of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.

One of the most difficult problems in life is to distribute honors and rewards fairly. Good work, patriotic service, especially the risk of life, should be rewarded. It often happens that the honors go to the men who have done little to win the victory. On the other hand, it is often true that the man who has no part in the fight may be just as faithful as the man who has won the battle. There were hundreds of thousands of men in America who were deeply distressed that they did not get over. There were hundreds of thousands of men in the S.O.S. who were sorely disappointed that they never got to the front. We shall need some rather fine sense of comradeship to be fair and generous to all.

Of course there were some who skulked and kept out of the fight to save their skins. But we must be very careful not to sneer at a man because he stayed at home. Somebody had to stay, and many did so under a heavy sense of duty.

What is your opinion of David's decision at Ziklag? How would you carry it out in modern life?

THIRD DAY. *The Betrayal of Comradeship.*—David was the type of man who makes friends. He had the

spirit of a great leader; men were willing to die for him. Unhappily, under stress of temptation, he once bitterly betrayed a friend. The biblical writer tells the story at great length, for he saw in that one crime the cause of many terrible misfortunes. David had a loyal friend, Uriah, who was married to Bathsheba, a very beautiful woman. War broke out on the eastern border and Uriah went to the front with the troops. It happened that David saw the beautiful wife as she was bathing. It was one of those swift temptations that are fraught with so much danger. David yielded, used his authority as king, seduced the woman, and betrayed his friend. There can be only one opinion of such a dastardly act.

One sin easily leads to another. The woman, finding herself pregnant, sent word to David. The king, in the hope of concealing the wrong he had done, invited Uriah to return home on a visit. But in old days men kept apart from women when a war was on and the king was balked of his plans.

The coward then determined to murder his friend. He wrote a letter to the general directing him to put Uriah at the head of a charge party and when the fight was hot to withdraw suddenly and leave him to be killed. It was all carried out according to plan (II Sam. 11: 26-12: 14):

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. . . . Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house: . . . Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour. . . . For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

And David said unto Nathan, I have sinned against the Lord.

And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion

to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

David has not been without imitators in this dastardly act. It is a test of comradeship when two men love the same girl. A man should avoid the least possibility of compromising his friend's wife. We need to think very seriously about the unmanliness of taking advantage of a weak woman. We may be very sure that God takes a hand in all these matters. "The thing that David had done displeased the Lord."

We must not forget to note David's repentance. When the cruel nature of his act was pointed out he saw it and was grieved. But it was too late to avert the train of evil consequences.

Consider how we may cultivate such an attitude of comradeship toward men and women that in such a time of temptation as came to David we shall not be swept away.

FOURTH DAY. *The Bitter Fruit of Wrong.*—David's great failure naturally had its effect upon his own family. The biblical writer dwells on the misery which followed, the dishonor of a daughter, the murder of a brother by a brother, and finally the rebellion of a son against his father. David had betrayed his friend, and in turn Absalom betrayed his father (II Sam. 15; 1-16):

And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man

that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. . . . Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

And it came to pass . . . that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. . . .

And the king said unto him, Go in peace. So he arose, and went to Hebron.

But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city. . . . And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we

shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us; and smite the city with the edge of the sword.

And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

And the king went forth, and all his household after him.

David's skill and the fidelity of his friends saved him from Absalom, but it was hard for the father to send an army against his son. He waited with great anxiety the issue of the battle. The story of the messenger who brought the news is told with infinite pathos (II Sam. 18: 31-33):

And, behold, Cushie came; and Cushie said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

And the king said unto Cushie, Is the young man Absalom safe?

And Cushie answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

Consider how greatly David loved his son. But what is necessary in family life besides affection? What are the tests of family comradeship?

FIFTH DAY. *The Chief Executive as a Comrade.*—The whole matter of politics is a matter of comradeship. We shall not have put government on the right basis until we see that it is nothing but the endeavor of people to work together for the common good. We have too often thought of politics as a scramble for office, instead of recognizing that it is a plan for getting a lot of things done which could not be achieved by private initiative. The city water supply is comradeship in getting water into all our homes. The disposition of city garbage is effected by united effort. The school system is a comrade effort to educate our children.

In the new age that is coming we shall need a new conception of politics. It must be a cooperation in service. There is nothing to be done in the city hall or in the legislature or in Washington but service to the people. If anyone is there looking out for himself he is not a comrade, but he comes very near to being a traitor.

This idea has been finely presented in the story of Solomon's request to God when he became king of Israel. The chief executive of the state there feels that his highest duty is to carry on the affairs of the nation with wisdom and for the good of the people (1 Kings 3: 5-15):

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness,

and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

And Solomon awoke; and behold, it was a dream.

The politics of the new age will be in some measure controlled by the men who have been in France. Will they form an organization for the purpose of pushing one another for office, or will they realize that if the

victory was won there by unselfish devotion of each man to his duty so must the more difficult victory be won at home? Think of the men whom you have known in public life who went into the service with the comrade idea.

Consider all that is to be done in American public life for health, good housing, proper disposal of sewage, abundant water supply, good streets, public markets, improved education, parks and playgrounds. Is it not a fine game for a real man?

SIXTH DAY. *The Surrender to Selfishness.*—Solomon began well but turned out badly. He aimed to be a magnificent emperor and loaded the people with taxes to support his dignity. Many a statesman has begun his public life with high ideals, but selfishness and vain glory have spoiled his service. Rehoboam, the Crown Prince, grew up under the influence of Solomon's later policies. How natural the story seems (1 Kings 12: 1-16):

And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, . . . that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying. Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

And he said unto them, Depart yet for three days, then come again to me. And the people departed.

And king Rehoboam consulted with the old men,

that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people. . . . My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed. . . . And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men. . . .

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

This might be the story of modern Germany. But we must be very careful that it does not become our

story. We have come to a time when we must make the choice between comradeship and exploitation. Are the people to be loaded down with burdens by the rulers and financial leaders, so that in taxes and in prices and in labor we are to pay the last cent that can be wrung from us, or shall our great America live to be the common enterprise of comrades with the political and commercial leaders as the chief comrades? There can be no doubt about the will of God in the matter. He was against Solomon, he was against the Hohenzollerns, he is against the sweatshop and the profiteer and the monopolist. God took away the kingdom from Solomon and he will take away the leadership from anyone who exploits the people.

We can bring the question home very personally. When the army is mustered out it will break up into individual units. Men who were side by side will soon be widely separated in social standing. Some will stay in the lower ranks of labor, others will grow rich and powerful. In our personal ambitions for places of power are we holding before us the principle of public service, or are we looking merely for personal superiority? Upon such decision depends the development of a fair and kindly American life.

SEVENTH DAY. *Class Discussion: Tests of Comradeship.*—We have studied this week comradeship under trial. The friendship of Jonathan and David stands the test of fiercest competition. The soldiers of David divide generously the fruits of victory. David falls in a great test of honor and comradeship under a violent temptation and bears the bitter result. Solomon begins

his reign with a fine sense of obligation to his people and ends it as an imperial tyrant. All of these stories were written by the religious writers of Israel with the heartfelt certainty that God favored the right side. The following questions might well be considered and discussed:

1. Is a real comradeship compatible with the competition of modern life?

2. What consideration do we owe to men who do their best but do not have as large opportunity as others?

3. Can we live so as always to be true to a friend?

4. Does retribution usually follow the betrayal of comradeship?

5. Can we organize our political life on the basis of a real comradeship?

6. What shall we do with the men who fail to meet the obligations of comradeship in public life?

7. What makes us believe that God is on the side of comradeship in practical life?

FOURTH WEEK

FIRST DAY. *The Fate of the Tyrant.*—Germany deliberately chose to be a bad neighbor. The military masters of Germany, to use President's Wilson's strong phrase, set themselves to tyrannize over the little peoples and then to break down every rivalry. Sometimes it almost seemed as if they might succeed.

Richard le Gallienne wrote a poem "The Cry of the Little Peoples Goes up to God in Vain." But the men of the Bible did not believe that. They were very sure that God took a hand in the affairs of men and that the nation that refused to enter into comradeship with its neighbors, preferring to play the tyrant, would be judged. They saw empire after empire fall to pieces and they called it the judgment of God. This is nowhere more strikingly manifest than in the story of the feast of Belshazzar (Dan. 5):

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. . . .

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. . . . but they could not . . . make known to the king the interpretation. . . .

Then was Daniel brought in before the king. And the king said unto Daniel . . . I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. . . . This is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the

Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

If God has anything to do with human life he must be against the bad neighbors. Napoleon could say with a sneer that God is on the side of the heaviest battalions, but it has not seldom happened that a kingdom founded on material force has failed. There is nothing more solemn in modern life than the great German Empire building its stupendous fighting machine, believing in a God who cared nothing for human life, deliberately planning to fight a barbarous war, and meeting the awful failure that we have seen. We affirm our faith in the Great Comrade to whom the cry of the little nations does not go up in vain. Consider whether this has worked out in the history of the past.

SECOND DAY. *The Fate of the Bully.*—It is easier to see moral laws work out in the case of nations because they live long enough to furnish opportunity for good and evil to bring about their natural results. It does not always happen in the case of the individual. Many a tyrant lives and dies secure. Many a man whose whole life was an exploitation of others grows rich, attains honors, and is never punished. But sometimes the bully is found out and given his dues. The story of Haman is a vivid picture of this operation of the moral law.

King Ahasuerus had married Esther, a Jewess, whose uncle was Mordecai. This man incurred the hatred of Haman, the king's prime minister. In order to wreak a full vengeance upon his foe, Haman determined upon

a massacre of the Jews, not knowing that the queen belonged to that race. Esther, at Mordecai's instruction, undertook to save her people, although it involved great risk. She invited the king and Haman to a banquet (Esther 7):

So the king and Haman came to banquet with Esther the queen.

And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee . . . even to the half of the kingdom.

Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. . . .

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

And Esther said, The adversary and enemy is this wicked Haman.

Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house?

As the word went out of the king's mouth, they covered Haman's face.

And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman.

Then the king said, Hang him thereon.

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

It would be a healthy exercise to think of the men within our own knowledge who have transgressed the spirit of comradeship and have paid a heavy price for their tyranny.

THIRD DAY. *A Comrade Sacrifice.*—Esther risked her safe position as a queen to help her people. The temptation is always to get away from our less fortunate companions and to join a higher group. Children sometimes despise their less educated parents. The able workman is promoted to be foreman and forgets the interests of the class to which his old mates belong. The soldier gains a commission and, anxious to secure his new footing, loses the point of view of the private. But true comradeship is not affected by change of fortune.

The Hebrews had suffered as we have seen the Belgians suffer. Their towns were burned, their wealth stolen, their people deported. Nehemiah, one of the exiles, was fortunate in attracting the notice of the king and was given the important post of cup bearer.

It would have seemed the part of wisdom for him to forget his own people and to devote himself to the conquerors.

See how he tells the story himself (Neh. 1: 1-4: 2: 1-8):

The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven. . . .

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart.

Then I was very sore afraid. And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

Then the king said unto me, For what dost thou make request?

So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that they may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into.

And the king granted me, according to the good hand of my God upon me.

We shall be anxious in America to minimize the significance of classes. We do not want an upper class accumulating great wealth and leaving it to their children, a middle class of prosperous merchants and professional people, and a lower class of toilers. We want to throw open the means of education and of advancement, and to limit the transfer of artificial advantages, so that ability and industry and moral worth will have the largest recognition. If those who are able to rise above the positions in which they were born will remember their comrades and keep the point of view of those who are not so fortunate, we shall have done

something towards removing those class antagonisms which destroy community life. Consider how far genuine religion is dependent upon thus keeping ourselves bound to one another.

FOURTH DAY. *The Comrade Builders.*—Nehemiah was the sort of man that Americans admire. He was a born leader and he did things at once. When the king gave him permission to go to Jerusalem to build the walls, he asked immediately for the necessary orders for securing the material, he set off at once upon his journey, he made a rapid survey of the conditions of the ruined city, then he organized the people for work. It was a hard task, as the Jews were discouraged after living for years among ruins. Moreover, there were enemies who were jealous and anxious to hinder the enterprise. There were profiteers among the Jews themselves taking advantage of the needs of their poorer countrymen. In spite of all difficulties Nehemiah started the work. He tells the story himself as follows (Neh. 4: 1-18; 6: 15, 16):

But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. . . .

And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his

hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. . . . So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

The adversaries first sneered at them, but Nehemiah met this by earnest prayer and the united work of the people until, before the enemies realized it, half the wall was built. Then they planned a surprise attack to put a stop to the work by force. Nehemiah met this by earnest prayer, by setting half of his workmen to be ready to fight at any needed point, and by requiring even those who worked to carry their swords. Try to imagine the picture of masons and carpenters busily building the wall with swords girded by their sides. Note that this is the comrade motto on our badge.

We always have to fight and build at the same time. As long as there are wicked men and wicked schemes we shall have to be ready to defend the things that we are building up. Consider the means that must be employed in the future for guarding our most valued institutions from attack. Note that Nehemiah avoided war. Shall we be able to guard our national enterprises and yet make war impossible?

FIFTH DAY. *Can Enemies Be Comrades?*—The story

of Jonah is one of the finest in the Old Testament. It presents in striking form one of the hardest problems of comradeship. The previous stories that we have read indicate the bitter tyranny to which the Jews were subjected by their enemies. The desire for revenge is the most natural feeling in such a case. We should expect that the invaded lands of Europe would look for revenge upon the German spoliators. Is it possible to forgive our enemies?

The Bible never suggests that anyone should be forgiven until he has repented of his crime. When Hindenburg told his army that they had successfully withstood a world in arms which was trying to destroy them he was concealing the wicked aggression of Germany under the old lie. We cannot forgive a Germany in that spirit. But what if Germany should see the wickedness and the folly of the whole plan of world conquest and should determine to be a good neighbor? Would some of us feel that we would not want any such thing but would rather continue the enmity? That is just how Jonah felt. He did not want the wicked city of Nineveh to repent. He hoped it would remain unrepentant and meet the punishment of God. But God has a different spirit. The first chapter of Jonah exhibits this very dramatically.

Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the

fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. . . . What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

Nevertheless the men rowed hard to bring it to

the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Note that the prophet was not willing even to offer repentance to the enemy. He took a ship in the opposite direction. How did the pagan sailors show a finer spirit than this bigoted prophet?

SIXTH DAY. *God the Universal Comrade.*—After the severe experience of shipwreck and of rescue, Jonah was afraid to refuse a second time to go to Nineveh to preach. He still hoped, however, that his preaching would not be successful and that Nineveh would be destroyed. God showed him that even that wicked city contained 120,000 persons too young to be guilty of any sin (Jonah 3, 4):

And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And

Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. . . .

And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

Then said the Lord, Doest thou well to be angry? . . . should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

It seemed blasphemous enough to us that the Germans should have monopolized God and spoken of him as their ally in all their wickedness. But we must not make the mistake of supposing that we are the favorites of God. He is the Great Comrade of all men. God is at this day infinitely anxious to include the German people in the fellowship of nations. Can we join with him in that desire?

Justice must be executed. Germany must make re-

paration for the wrongs committed. But may we not look to a generation rising up that shall realize that the great defeat was the salvation of the German people? May we look forward to a world in which all the peoples shall be comrades in human service?

SEVENTH DAY. *Class Discussion: Vindications of Comradeship.*—We have read this week stories that vindicate the comradeship ideal. The fate of Belshazzar exhibits the great truth that tyrant nations perish. Haman, hanged on his own gallows, shows how even in this complicated world the bully is often punished. Nehemiah, keeping comradeship with his afflicted people, becoming a leader in the building enterprise, gathering the discouraged into a comrade band, and holding the envious enemies at a distance, exhibits the fine spirit that must win its way. The great love of God, which even includes enemies, bringing them to repentance and forgiving their sins, opens a hope of comradeship that shall put an end to war and shall make this poor old world a happier place to live in.

The discussions of the week might gather about the following questions:

1. What evidence does history furnish that nations with a destructive purpose are certain to be overthrown?
2. Are there instances of nations being saved through having a mission of helpfulness to the world?
3. Does the bully generally get his due? Can we so improve the conditions of society that it will not pay to be a bully?
4. Can ambition and comradeship go together? Can a man try hard to get on and yet keep comradeship with

those who cannot get on very far? And can the people who earn less and have less responsibility keep the spirit of comradeship without envy for those who are more able and therefore necessarily occupy more prominent positions in the world?

5. There can be no religion that does not believe in the love of God for all men. How far will this carry us?



II

CHAMPIONS OF COMRADESHIP

In modern democracies we have such freedom of speech and of the press that there is large opportunity for everyone who desires to champion a cause, to denounce a wrong, to present a plan of political or social improvement. But it has not always been so. We have seen how impossible it was for anyone to utter a word in Germany that was contrary to the military purpose of the Government.

In olden days it took a bold man to speak out against an evil or in favor of an unpopular project. Such men were often martyrs. Yet so insistent is the spirit of justice that almost all nations have produced such noble leaders. It is as champions of the people's rights that we must understand the prophets of Israel. They stood up before kings, nobles, princes, and people and said what they believed was right. They denounced wrongs, however powerful might be the wrongdoer.

Because these men so often spoke of the good times which they believed would come when the spirit of comradeship would be triumphant, we think of them as especially concerned with predicting the future. But this is to mistake the real character of the prophets. They were popular orators concerned with the sins and needs, the hopes and prospects, of their own times. They spoke of the future in order to affect the present. If we try to understand what they said to their own day we shall see how vital a message they speak for ours.

FIFTH WEEK

FIRST DAY. *A Champion of the Private Citizen.*—

The doctrine that weakness has no rights has been terribly illustrated in the War. We have recoiled against it, yet our own social life has sometimes exhibited the same principle. Theoretically all men are equal before the law, but it is always difficult for a private citizen to get his rights as against a powerful political influence. All the more honor to the champion of private rights. Such a man was Elijah, one of the most vigorous of the Hebrew prophets. The story is told in I Kings 21: 1-23:

Naboth . . . had a vineyard . . . in Jezreel, hard by the palace of Ahab king of Samaria.

And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or if it seem good to thee, I will give thee the worth of it in money.

And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased because of the word which Naboth had spoken to him. . . . And he laid him down upon his bed, and turned away his face, and would eat no bread. . . .

And Jezebel his wife said unto him, Dost thou

now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them. . . . Then they sent to Jezebel, saying, Naboth is stoned and is dead.

And . . . Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

And . . . Ahab rose up to go down to the vineyard of Naboth to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? . . . In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, O mine enemy?

And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will

take away thy posterity . . . for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.

It is to be noted that there was law in Israel. Even the king could not arbitrarily take away a man's property. So Ahab went to bed sick because of his disappointment. But craft can secure by indirection what cannot be obtained openly, and the wicked queen knew how to put in operation the forms of law that should condemn Naboth as a blasphemer and thus bring his property to the state. Ahab, willing partner in the murder, goes down to inspect his new garden. Dramatically Elijah appears before him and tells him to his face that the punishment of God will be upon him and upon his wicked house.

Religion and justice belong together. We sometimes forget that God is concerned with human rights. Wherever in America there is property taken wrongfully or cases are brought into court unjustly; wherever power seeks to exploit weakness and craft to overthrow truth; wherever bribery and false witness are to be found, there is the wrath of the Living God.

SECOND DAY. *National Enmities of the Ancient World.*—As one comes to the study of the prophets whose writings have been preserved for us one finds himself immediately plunged into the international politics of the ancient world. It is much like the politics that we have seen in our own day: secret diplomacy, the breaking of treaties, the balance of power,

might makes right, God claimed as ally of the invader.

It may be worth while looking at a map of that old world for a moment. There are two rich valleys, one the Tigris-Euphrates, familiar to us through the victorious march of the British troops from Bagdad, the other the Nile, still more familiar in the Great War. Between these two rich valleys lies the coast land of Syria and Palestine, while to the east all is desert.

The march of ancient armies and of ancient commerce was just what we have seen in our military campaign. From the Nile the road ran along the line of General Allenby's march northward through Palestine to Damascus, and then to Aleppo, and so into Mesopotamia.

Many peoples occupied these fertile lands and they might have lived together as comrades. They actually lived together as wild beasts and most of them perished. On one side were the powerful empires of Assyria and Babylonia. On the other side was the less powerful empire of the Nile. Between them were many little peoples, Syrians, Hebrews, Ammonites, Moabites, Philistines, Phoenicians, and others.

In II Sam. 11:1 is the statement: "It came to pass at the time when kings go forth to battle." War has been called the sport of kings. All those old lands were ruled by monarchs who did much as they pleased. It was a great game for the big nations to fight the little ones. We can still read the inscriptions of the Assyrian and Egyptian kings who proudly tell of their victories, and boast of pillage, violation, burning, flaying, torturing, and generally working their will upon their hapless enemies.

Naturally the little peoples suffered the most. The biblical story comes from two little nations and it is a sad tale of the brutal assaults made upon Israel and Judah by the neighboring peoples. To be sure, sometimes the Hebrew nations were stronger than some of their neighbors and then they in turn played the game of burglar, murderer, and thief.

In all this sordid story of human passion the prophets of Jehovah saw two brilliant points of light. They did not believe that victory went simply to the strong, but were gloriously certain that a great righteousness was moving through human history. It would manifestly have been impossible for the Hebrew kingdoms to equal the military strength of Assyria or of Egypt, but the prophets believed that they could so organize their social life that a vigorous, contented people, bound together in a great comradeship, would produce a type of national character that could not be destroyed by force. Were they right in such a confidence? Were they justified in expecting God to be on the side of the people that organized its life on the basis of the square deal for all?

The second brilliant hope of the prophets was for the age of peace. We shall study that a little later as the Comrade Hope. Meantime, let us turn to the social teachings of the prophets and try to come into sympathy with their attempt to secure such a purity of national life as would make their people strong enough to endure.

THIRD DAY. *The Call of the Unseen Comrade to Amos.*—Amos never expected to be a prophet. He

was a farmer intent on earning a meager living in the rather poor region south of Jerusalem. But he was a farmer with his eyes open, and he looked out upon the ancient world and saw conditions that stirred his heart. The same old game of politics and business was going on that has continued down to the present day. Men were insisting that practical life must not be troubled with impossible ideals. They supposed that God was concerned only with the religion of church observance. Amos believed in the God of justice.

The two Hebrew kingdoms had suffered greatly from the brutal invasions of the Syrian armies. The enemy had come into the land, robbed it of its wealth, taken many of the people slaves, and then levied a heavy tribute on the vassal states.

Who paid the taxes for this annual tribute? Who always pays the taxes when kings and nobles make the laws? Of course the poor who can least afford it. As a result, the possessors of little farms had to mortgage them to their richer brethren, to submit at last to foreclosure, finally even to sell their children into slavery. Thus, as it often happens in hard times, the rich grew richer while the poor grew poorer. It seemed to Amos horribly unfair.

Many shifts in the politics of the eastern world took place. A new power arose—the mighty military kingdom of Assyria. This power struck Syria and reduced it to weakness. The Hebrew kingdoms took advantage of the good fortune to make war upon their old enemy, to get back the spoil which had been taken from them, and to levy in their turn an annual tribute.

But the poor were called out to man the armies and

when the spoil was divided the rich took the lion's share. So victory was not much better for the common people than defeat. An era of luxury set in—feasting, drinking, revelry, pomp. Extra taxes were levied upon the poor to support the splendor of the court. Religion of course was patronized, most elaborate services were carried on, the foolish people supposing that they could flatter God and secure his favor.

Amos felt that God, the Great Comrade of men, was urging him to come before the wicked leaders and to protest against the injustice. Suddenly appearing among the well dressed crowds, this rude herdsman pictured to them God as testing Israel as a carpenter tests his wall (Amos 7: 7-17):

Behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more: and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

Then Amaziah the priest of Beth-el sent to Jeroboam, king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. . . .

Also, Amaziah said unto Amos, O thou seer, go flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.

Then answered Amos, and said to Amaziah, I was

no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord: Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

How would we look if the plumbline of God's righteousness were set up against our national life?

FOURTH DAY. *The Sins of Our Neighbors.*—Amos was a very eloquent and forceful speaker and knew how to secure attention. Appearing one day suddenly before the people he began to denounce their enemies, beginning with the old cruel foe at Damascus. A crowd gathered around him applauding him for his fine words. Then he denounced Gaza, the city of the Philistines, for selling the Hebrews as slaves to Edom; then Tyre for the same iniquity and for the breaking of the old treaty; then Edom, the country to the east, for its pitiless warfare; then Moab across the Jordan for such barbarities as we have seen reproduced by the Germans. Surely Amos was a wonderful speaker to declare the coming destruction of all these pitiless foes. He went further and denounced the sins of Judah, and still the people were pleased, because the northern kingdom had little love for the sister kingdom of the south.

At last with burning words the prophet turned upon

Israel itself. Note the sins which he detailed. They are largely concerned with the desire to get wealth at the expense of the poor, almost grudging them the amount of real estate represented by the dust which they would throw upon their heads in token of misfortune: (Amos 1: 3—2: 8).

Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron. . . .

Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof: because they carried away captive the whole captivity, to deliver them up to Edom. . . .

Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof: because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant. . . .

Thus saith the Lord; For three transgressions of Edom, and for four, I will not turn away the punishment thereof: because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever. . . .

Thus saith the Lord; for three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof: because they have ripped up the women with child, of Gilead, that they might enlarge their border. . . .

Thus saith the Lord; For three transgressions of Moab, and for four, I will not turn away the punishment thereof, because he burned the bones of the king of Edom into lime. . . .

Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof: because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked. . . .

Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof: because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name: and they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

These are days when we must consider the sins of our neighbors. We have been compelled to examine the wickedness which Germany has committed. But it is a good time also to determine that our own national life must be purified. Particularly must we see to it that political corruption, business exploitation, the attempt of any group of workmen to secure unfair advantage—in short that all forms of injustice are banished from our American comradeship. Is there any reason for believing that America can endure except upon the basis of national justice?

FIFTH DAY. *National Sins and National Calamity.*—Amos was speaking to a nation in the height of prosperity. Yet he saw it standing on the very brink of destruction. He saw the mighty Assyrian coming and believed that Israel would fall because of its own

inner rottenness. Let us examine one of his greatest speeches (Amos 5: 18—6: 14):

First, the prophet addresses himself to the state of mind which is very common among people who think they are religious. It is a kind of pious looking forward to the good time when God will come to the earth. He tells the people that "the day of the Lord," as they called it, would be a very terrible one. He further informs them that the Lord despises their whole religious ceremonial.

Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?

I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream. —5: 18-24.

Note that last sentence as the very key to his whole message. It should be inscribed over the legislature of every nation.

In the second part of his address the prophet turns his scorn upon the luxury of the wealthy who cared

nothing for the misery of the people of the tribes of Joseph. One can see the banquet halls with the rich viands, sparkling wines, and fragrant ointments.

Woe to them that are at ease in Zion. . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.—6: 1-6.

In the third part of his speech the prophet dares to forecast an actual defeat of his own people by the foreign foe. How could a nation that had not taken care of its own men be able to face an enemy mighty in war?

Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

The Lord God hath sworn by himself, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein. And it shall come to pass, if there remain ten men in one house, that they shall die. . . .

For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts. . . .

But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness.—6: 7-14.

One reads such a message as this with very solemn feelings. The defeat of Germany has occurred because that nation deliberately chose the wrong way toward national greatness. But the conquerors should be humble and not proud. We cannot look at our own national life without realizing that very many of those conditions which stirred the indignation of Amos are existing among us.

Mr. Lloyd George has already called upon the British people to recognize that the conditions of life in Great Britain are not conducive to the highest manhood, and that great and sweeping reforms are absolutely needed. Our own rich land has given extraordinary opportunity for advancement, but the presence of abject poverty side by side with great luxury calls for most earnest consideration of the problem of working out an American comradeship. There are some who do not believe that it can be done. What do you think?

SIXTH DAY. *Amos's Speech to the Luxurious Ladies.*
—We like to think that women are better than men. Most of us know a few women whom we hold in highest honor, whose purity and unselfishness are a constant challenge to our best living.

But women can be terribly selfish. They can be pitilessly cruel. There are women who think themselves deeply interested in social welfare who yet grudge a domestic servant freedom in the evening. It is difficult to get women to refuse to patronize stores where sweat-shop goods are sold. In our modern civilization the society woman, spending money, living for pleasure, is a dangerous parasite. One of the best American traits,

our love for our homes, often leads us to a selfish desire to make our women happy, no matter how we get the money or who may suffer in the process.

If we are going to have a real comradeship in American life, the women must take a great unselfish part. Many of them must be willing to be less pampered. All of them must be contributors to the common welfare.

The heart of Amos burned when he saw the selfishness of the society ladies of Israel. It must be confessed that he was rather coarse in denouncing them. It does not sound very offensive to say "kine of Bashan," but when we remember that Bashan was the land of rich pasture it is to be feared that he was really addressing them as "fat cows" (Amos 4: 1-3):

Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and they that are left with fishhooks. And ye shall go out at the breaches, every cow at that which is before her.

What help are the women of your own community giving in civic betterment? How far are the women hindering progress?

SEVENTH DAY. *Class Discussion: Justice.*—We have considered six studies that deal with the eternal problem of justice. Elijah stands against Ahab as the champion of the people's rights. The politics of the

ancient world are seen as an absolute contempt for the most elemental considerations of justice. Amos pitilessly analyzes the prosperous kingdom of Israel and finds it utterly rotten with social injustice. The following questions ought to be thoughtfully considered:

1. Does the long story of the rule of might and of men's high-handed contempt for the rights of the weak indicate that the expectation of a comrade ideal is hopeless?

2. What encouragement is there in the very fact that such men as Elijah and Amos dared to speak as they did? How far is there such boldness of speech today?

3. Have we gained anything in getting rid of kings who could make war and bully their subjects? Does democracy bear the promise of justice?

4. How far are the conditions of modern life at all parallel with those of Israel as sketched by Amos?

5. Was Amos justified in thinking that God had really called him to his public work? How is a man called of God today to social service?

6. What are the dangers in our time of thinking that one is religious while he ignores the problems of social injustice?

7. What are the peculiar opportunities and the peculiar dangers of women in the matter of developing an American life of real comradeship?

SIXTH WEEK

FIRST DAY. *Learning Comradeship in Bitterness.*—

The prophet Hosea went through a tragedy that would have broken most men and made them bitter. He had married Gomer, a beautiful girl, with whom he had lived happily, three children coming to their home. But it was a profligate time in Israel. The evil influences of the age did not spare even a wife's fidelity. Hosea's trusted wife left him to follow another lover.

It is natural for a great love when it is despised to turn to hatred. Hosea might have cast off the wicked woman and no one would have blamed him. But strangely he found that he loved her still. He was deeply sorry for her. He knew that she was foolish and vain and easily led away. But he could not forget that she had once been true to him and had loved him. Months passed. A woman who has gone into wrong ways goes down very quickly. Gomer went from one lover to another until she got into difficulties and finally was sold as a common slave.

Hosea heard of the degradation to which his wife had fallen, yet he loved her still. He saw her not as she was but as she had been, and even as he hoped she might be. He paid the price necessary to redeem her and brought her to his home. He did not forgive her and restore her to her former place. It is not right to forgive people who have not repented. But he did

give her the chance to regain her place. He did assure her of his own love and hope for her. He achieved the wonderful victory of comradeship that he could be true to the one who had not been true to him.

This experience set Hosea to thinking about God. He came to the conclusion that God's experience with man was similar to his with his wife. God had loved Israel and given her a glorious opportunity.

"I gave her corn, and wine, and oil
And multiplied her silver and gold" (2: 8).

"When Israel was a child, then I loved him,
And I called my son out of Egypt. . . .
I taught Ephraim also to walk, taking them by their
arms;
But they knew not that I led them.
I drew them with the cords of a man, with bands of
love" (11: 1-4).

But Israel had utterly failed. God had sought to secure a people who would be righteous, but as Hosea looked over the land he was obliged to say:

"There is no truth, nor mercy, nor knowledge of God
in the land,
But swearing, and lying, and killing, and stealing, and
committing adultery.
They break out, and blood toucheth blood" (4: 1, 2).

"He is a merchant, the balances of deceit are in his
hand.

He loveth to oppress" (12: 7).

The politics of the land had been most unsatisfactory. One selfish king had succeeded another with no high idealism.

"They have set up kings, but not by me:
They have made princes, but I knew it not" (8: 4).

And religion had become external and immoral. By setting up idols they had lost all spiritual insight. They had easily drifted into the frightful immorality of the surrounding peoples, who, like the Hindus of to-day, consecrated sexual indulgence under religious forms.

"They sacrifice upon the tops of the mountains,
And burn incense upon the hills,
Under oaks and poplars and elms,
Because the shadow thereof is good:
Your daughters commit shame,
And your spouses commit adultery" (4: 13).

To be sure, the people did not forget to ask God's help when trouble came upon them. It has always been the case that men will pray when they are in danger. When we need his protection, we run to the Great Comrade whom in easier times we had forgotten. But the instant danger was over, back went Israel to dishonesty and uncleanness.

Hosea represents God as it were in despair. What could he do with a people whose repentance was like the light morning cloud that disappeared as soon as the day grew bright? (Hosea 6: 1-6):

Come, and let us return unto the Lord: for he hath

torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Why did not God utterly discard such a wicked people? Because he is the Great Comrade. These are his yearning words:

"How shall I give thee up, Ephraim?
How shall I cast thee off, Israel?
How shall I make thee as the ruined cities?
Mine heart is turned within me.
My compassions are kindled together" (II: 8).

Can you sympathize with God in his sorrow for human failure? Did God make the Great War, or was God saddened by the wickedness of man which made the war?

SECOND DAY. *A Young Man's Comrade Call.*—It is sometimes thought that all social interest is class interest. The champions of labor and of the less privileged

people seem to come from the humbler ranks, with an occasional university man to impart an academic interest to the discussion.

But as a matter of fact it has very often happened that the most earnest advocates of social reform have been men who had no personal interest in the matter. The roll of the rich, the powerful, the learned, who have championed public rights is a wonderful tribute to the fact of genuine human comradeship.

We can see that Amos, a humble agriculturist, would be stirred by the luxury and wickedness of his time to denounce its social sins, but it is equally interesting to find in Isaiah, who was probably a young nobleman of Jerusalem, the same earnest spirit of comradeship. He saw in Judah the same condition of things which Amos saw in Israel. He wondered what God thought about it. He felt himself involved in the wrongdoing of his people. Suddenly the matter was clarified in his mind in a vivid religious experience. It was a kind of dream or vision of God in the temple, in which the young man seemed to hear the very call of God and to feel his purifying power (Isa. 6: 1-8):

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?

Then said I, Here am I; send me.

Consider the naturalness of this religious experience. Did you ever go through the wretched tenement district of a great city without feeling the shame of it? Have you not seen the prisoners in the penitentiary and felt our common failure to make a good life possible for those men? Is not the feeling still keener when one sees the pathetic figure of the wayward woman in the streets? It is not difficult to sympathize with Isaiah, who took the shame of the pitiful failure on himself. Consider whether it is possible for each of us to have such an experience of confession, of purification, of enlistment in social service.

THIRD DAY. *The Sins of a City.*—Isaiah saw that the people living together in a city should be comrades. Why not? They are neighbors, they have common interests. The prosperity of one might be the prosperity of all. How stupid that they should pull against one another.

But the Jerusalem of that day was a very poor comradeship. Isaiah was so stirred with indignation at the

condition of things that he roundly denounced the city. Does the indictment sound at all up to date? (Isa. 5: 8-12, 19):

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! . . .

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. . . . That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him!

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

Look at those items. (1) Real estate monopoly. One of the most serious problems that we have to consider is whether a few speculators are to control the owner-

ship of land. Can every man have a home? (2) Drunkenness and carousal. There can be no decent comrade life until we get rid of that. (3) Contempt for divine justice. Because God does not smite men for their sins they disregard him. (4) Confusion of moral distinctions. Nothing is more dangerous than to call evil good and good evil. Consider how gambling, unchastity, the saloon, and many other evils are defended. (5) Finally we note in this list the universal evil of graft. The culprit gets off through bribery, the honest man is broken through underhand influence. Isaiah saw that no strong national life could be built up on this basis. In the new life of America can we take seriously in hand the task of making our city enterprises experiments in comradeship? We have got to live together and work together and get decent recreation together. Make a list of all the good things we ought to be able to do together. Woe unto them that do not believe in such a comrade enterprise.

FOURTH DAY. *Bad Politics*.—Isaiah had a great deal to say about politics. He was a preacher who did not believe in letting politics alone. If God has nothing to do with politics he has nothing to do with life, for politics is only the organization of comrade life (Isa. 3: 12-15):

O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor

is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

Two million young American voters have been joined in a great comradeship to vindicate justice. What are they going to do about politics when they get home? There is enough strength in that army of young crusaders to change American politics completely. We may just as well face the fact that our cities are generally badly governed. There is corruption in the police force and corruption in the city council; public contracts are awarded with all kinds of graft and perquisites; public work is badly done while the inspectors are bribed; even the bench is not always above suspicion. It would be foolish to say that American politics is wholly corrupt. But it would be foolish to deny its terrible defects. And the bottom fact of it all is the matter of comradeship. We have never thought of politics as the leadership of comrades in a great common task. Can we begin to think of it that way?

FIFTH DAY. *Isaiah and the City Ladies.*—Every woman should be beautifully dressed. We all want our mothers, wives, sisters, and sweethearts to look pretty. In a great wealthy country like America there should be such a distribution of the good things of life that woman could take her rightful place in the joy of beauty.

The evil of every civilization has been that it has given a few women extravagant luxury that was bad for them and left the mass of women unprovided with the common necessities of life. Isaiah was deeply

moved by the wastefulness of the ladies of Jerusalem. While people were starving they were bedecking themselves with every ornament that extravagance could devise. He foresaw that the nation was going forward in a path that could lead only to ruin. Note his scathing attack (Isa. 3: 16-24):

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion . . . and will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, and glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

Are we developing an undue luxury in American life? Were the simple days of our grandparents more healthy? How can we secure the beauty and artistic refinement of the highest civilization without wanton luxury? Is it possible to develop a great country in such a spirit of comradeship that beauty shall be possible for all the people instead of being confined to a few?

SIXTH DAY. *The Responsibility of Leadership.*—The prophet Micah lived about the same time as Isaiah. He regarded the social conditions as so bad that he expected the collapse of Judah at the first onslaught of the powerful foreign foe.

It might seem that these prophets were pessimistic. Men are somewhat impatient today of those who are always pointing out evils. We shall see a little later how splendidly optimistic the prophets were about the development of comradeship among men. But they were determined to face the facts. It is not pessimistic to face facts.

Micah found the leadership, political, social, and religious, hopelessly devoid of a proper sense of responsibility. The political leaders were simply concerned with getting money. He speaks of them as actually devouring people. This has been literally true in our day in Mexico, in Russia, in Turkey, and to a great extent in China. No nation is altogether free from it.

When Micah turns to those who were supposed to be the moral leaders, the prophets, who held the place occupied with us by preachers, journalists, and publicists, he said they spoke on behalf of those who paid them, making war upon those who did not (Micah 3):

And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. Then

shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him: therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Consider the temptation of the newspaper, the pulpit, the magazine, the political official, to stand in with the men and the institutions that can pay them. What kind of men does it take to be independent? How much

actual independence have we in American life? Is it possible to increase independence? Micah says that little Judah fell because her leaders sold themselves to the highest bidder; is there any such danger in our American life? How can a helpful comrade spirit remedy this?

SEVENTH DAY. *Class Discussion: National Failure.*—It must be a terrible thing to feel that your nation has failed. It was the sorrow of Hosea, of Isaiah, of Micah to see that their people had lost the blessings which God had intended for them. If there are any Germans wise enough to realize what has happened to their country during this generation, they must realize the awful error that a people commits when it turns into a wrong path.

We are very proud of our own beloved country. We believe that she has attained a great measure of justice and of democracy. Sometimes in our self-satisfaction we are too proud, and are unwilling to face some of the more serious facts in our national life. We do not have to take the serious view of our own destiny which was forced upon the prophets, but we may very well study their stirring words and ask ourselves searching questions about American democracy and the future of the world's life.

1. Was Hosea justified in interpreting God as sharing his own sorrow for the failure of those whom he had trusted? In our own personal religious experience do we realize the yearning love of God who is so anxious for us to be worthy and attain our best?

2. Can we share Isaiah's feeling of responsibility

for the sins of his people? Many of the worst evils of our own industrial life, such as low wages in certain types of work, child labor, the undue labor of women, the speeding process, are not caused by individuals but are the result of our whole system. All of us are responsible. Should we not confess our sin as did Isaiah?

3. There is a phase of this matter that may come home to every soldier. We know how easily young boys drift into immoral practices. It is awful to think of the taint that comes upon a whole generation in the early teens. Have we not all a common responsibility for this condition? Cannot the returned soldier, who will be a hero to the younger boys of the community, take a place of leadership in purity and healthy living? Are you willing to make a religious purpose of it and say "Here am I, send me," determining to take some definite part in leading the young boys of your town?

4. What are the practical possibilities of immediately improving our city life positively as well as negatively, and bringing it nearer to a comradeship?

5. What are the practical possibilities of immediately improving American politics so that the ideals of justice that have won our hearts in this war shall be carried out in legislation, in the courts, and by our executives?

6. In the enormous development of wealth in the modern world what are the proper limitations of luxury? Was Isaiah justified in his scorn of the ladies of Jerusalem? Are there any dangerous tendencies of extravagance in American life? How may they be checked? What relation has religion to this problem?

7. What are the good aspects and the bad aspects

of our modern leadership in politics, in education, in the church, in journalism? Do you think of any instances where leaders have sold themselves? Do you know of any cases where leaders have fearlessly refused to sell themselves? Have you any plans to take a personal part in the right kind of leadership?

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FIRST DAY. *The Fall of the Enemy.*—If God is seeking human comradeship he is angry against those who are destroying it. The Germans called upon God to help them in their world ambition, but we all believe that God was against that wicked power. The success of their horrible assault upon the world's peace and upon the rights of the little peoples would have been a calamity beyond all measure. In the defeat of the German military power we have felt that we could see the hand of God.

Just such a feeling inspired the prophecy of Nahum. The Prussian of the ancient world was Assyria, the most cruel nation ever known among men. For more than one hundred years they delighted in the misery which they could inflict upon the nations. The lion was the symbol of Assyria, and surely his fangs dripped blood.

Such a wicked people never has been permanent and never will be. Assyria fell and the peoples rejoiced. The prophet of the Lord believed that he saw in that tremendous event the vindication of divine justice (Nah. 2: 11—3: 1, 14-19):

Where is the dwelling of the lions, and the feeding place of the young lions, where the lion, even

the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Woe to the bloody city! it is all full of lies and robbery; the prey departeth not. . . .

Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln. There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

Thou hast multiplied thy merchants above the stars of heaven. . . . Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. . . .

O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Read that last sentence carefully. It is the story of a century of terror. Consider whether it is possible to feel a stern anger against injustice and cruelty without

nourishing a mean spirit of revenge. Have we not thought too little of God's vital concern about righteousness when we have pictured him as so benevolent that he was always willing, as it were, to hush up the past?

SECOND DAY: Comradeship in Labor.—The great democracies of the world must face the question of comradeship in labor. The workman has not yet come to his proper place in the scheme of human life. We have been fighting for political democracy, but the question still before us is whether we can attain an industrial democracy. Can we work together as comrades?

In the Bible times labor was still in the stage of slavery. Thus we can find in the Bible only the beginning of a sense of the right of the toiler. But the prophets as the champions of comradeship were keenly interested that justice, so far as it could then be seen, should be done to him.

The slavery of a Hebrew practically meant that if a man were unable to pay his debts he would have to work them out in six years' service, during which time he could be sold from one master to another. Then the law provided that he must not only be set free at the end of the six years, but must be given a start in business. It is interesting to examine this early piece of legislation in favor of labor (Deut. 15: 12-18):

And if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free

from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him.

And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing today.

And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

It shall not seem hard unto thee, when thou sendest him away free from thee: for he hath been worth a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

Consider how large a part of a man's time and interest is taken up with his job. Is it not then necessary to make that a place of comradeship? Can we carry comradeship beyond the lines of the separate classes? A comradeship of employers over against a comradeship of workmen is surely not a permanent solution of this important aspect of life's great problem.

THIRD DAY. *The Broken Labor Agreement.*—We have noted in our last study that the rights of the Hebrew workman were very limited. There was, however, always the happy prospect of going free after six years and making some endeavor to start life anew.

But who was to insure that he would be liberated? The law required it, but men with influence have always been able to evade the law.

The workman who had been in service for six years had become experienced in his master's ways and was more valuable than a new man. It would seem a pity to let him go. Thus it actually came about that the law of release was not enforced and great numbers of Hebrews were in perpetual slavery.

The matter might never have been noticed if a crisis had not been reached when the Babylonians besieged Jerusalem. The people were in terror and immediately turned to God for help. They suddenly became conscientious, as people do when they are in trouble. Knowing they were wrong in stealing the labor of their workmen, they decided on a general emancipation. But at this juncture the Babylonian army suddenly lifted the siege to march against an advancing Egyptian army. The masters, finding that their pious anxiety had been unnecessary, broke their good resolution and took back their slaves.

Such an infamous injustice called for Jeremiah. There was no one else to champion the rights of those victims of oppression. He tells the story of his message (Jer. 34: 7-20):

When the king of Babylon's army fought against Jerusalem . . . this is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; that every man should let his manservant, and every man his maidservant, being a Hebrew or a Hebrewess, go

free; that none should serve himself of them, to wit, of a Jew his brother.

Now when all the princes, and all the people which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go. But afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

Therefore the word of the Lord came to Jeremiah, from the Lord, saying . . . Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed my covenant . . . into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

Unhappily the long history of labor has been largely of this character. The result has been that when the workers grew strong they set themselves to secure what they wanted by force. Thus the war between labor and capital arose. It has been a fierce and bitter one, and no man can see what it may lead to.

This must be changed. In our plans of reconstruction we must face the question of bringing about an industrial comradeship. The best men in all the great

democracies are seeing the vital importance of this matter. Mr. Lloyd George has definitely stated that the problem of labor must be met with the utmost sympathy and understanding.

What are our practical needs in America with reference to the development of democracy in our industrial life?

FOURTH DAY. *The Selfish Ruler.*—Kings have generally regarded themselves as privileged to play the tyrant. One of the evils of ancient times was the forced service which was required of the people. Jerusalem had many beautiful buildings, among them the king's new palace, but they were built in the bitterness of unrequited toil.

It is sad to think how much of the beauty of the world has been secured at the price of pain. The splendid monuments of Egypt were erected by millions of slaves under the lash. Kings and nobles of the earth have too much deserved these terrible words of Jeremiah (Jer. 22: 13-17):

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion.

Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it

was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

In our age of unexampled wealth we are building a civilization more magnificent than any past age has seen. Are those who build it to share in its glory? The soldiers in France have seen the beautiful cathedrals and churches built by the stone-masons in the middle ages. These men had a pride in their work. They were formed into guilds in which there was a good spirit of comradeship. Large opportunity was allowed to the individual to do the work in his own way. Many of the queer carvings on the churches attest the individual taste of the workers in stone.

We must bring into our confused and complicated industry something of that old personal quality. The man who builds a palace must have joy in the building. Only so can we have the comradeship of toil.

Is the tendency among our leaders towards a fair and democratic spirit? How can we prevent a man of Jehoiakim's stamp from getting control? What can democracy do towards meeting these conditions in a different way from what was possible to Jeremiah? How far are we all collectively responsible for the conditions of social life?

FIFTH DAY. *False Optimism.*—The optimistic outlook is most desirable, but it must be sensible. We have some optimists in America who insist that everything is lovely and that America is certain of a glorious fu-

ture, but they never take into account the conditions of national greatness.

One of the difficulties which Jeremiah met was the influence of those whom he calls false prophets. They were men who preached the comfortable doctrine that Jerusalem was the Lord's city and could therefore never be destroyed. They said, "These buildings are the temple of the Lord, and can never be cast down." Jeremiah said bluntly that they were lying (Jer. 7: 3-11):

Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

Naturally it was hard for the people of Jerusalem to

know which prophet was true and which was false. They preferred to believe the man who told them what they wished to hear. People generally like the smooth orators who flatter them. But those false prophets were not facing the great facts of human justice. Why should God care to preserve Jerusalem? Only on one ground—that it was worth preserving. If a widow could not secure her rights; if orphans were cheated out of their inheritance by the tricks of law and the bribery of courts; if a stranger was exploited; if each one of the Ten Commandments was broken openly and continually with no punishment and no effort at reform, why should Jerusalem be saved from her enemies? Consider this same question with reference to the old autocratic Russia, to Turkey, to Mexico.

What are some of the conditions in American life that do not make for its permanence? What are some of the tendencies that would be very dangerous if left unchecked? How far are some of our perils, such as immigration, the Negro question, socialistic radicalism, the result of a fundamental injustice in the nation's life? Shall we put down discontent by force or can we remove it by comradeship?

SIXTH DAY. *Freedom of Speech.*—It was a remarkable thing that Jerusalem was willing to allow the prophet to speak with such freedom. Even in time of war Jeremiah actually told the people that their nation had become so worthless that there was nothing for it but purification by defeat. An attempt, however, was made to silence this fearless man (Jer. 26: 11-19):

Then spake the priests and the prophets unto the

princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

Then spake Jeremiah unto all the princes, and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the Lord our God.

Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah, the Morashtite, prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

It is to be noted that Jeremiah defended himself on

the ground that his words were true and intended as a warning. The princes appealed to the precedent of Micah in a previous reign. Another prophet without friends was actually put to death by the king, but Jeremiah was saved through influence.

We had necessarily limited freedom of speech during the War, principally because the Germans took advantage of every opportunity to spread their dangerous propaganda. But in the new democracy we must allow large opportunity for men to speak their minds. God has new messages for us, as he had for Jerusalem through Jeremiah. If we allow no one to speak but those who use the old conventional language we shall miss the truth.

The "standpatter" is the man who is satisfied with things as they are and wants nothing said against them. The prophet is the man who believes in progress and is constantly criticizing things as they are, anxious for them to be better. Let him speak. Let him write. Let us hear all that is to be said on every question. Then let us seek to find the truth with open hearts.

What are some of the manifest limitations that must be put on freedom of speech? How far is society as a matter of self-preservation justified in limiting agitation? What are the dangers of making such limitation too severe?

SEVENTH DAY. *Class Discussion: A Society That Will Last.*—Our studies this week have had to do with the conditions upon which a state or a society can be built. The mightiest military empire of ancient times went to pieces because it was simply a gigantic organiza-

tion for robbery and slaughter. To steal the property of its neighbors was its principal business. Assyria had, of course, a well developed commerce and considerable art and literature; but it had no sense of justice, and it disappeared.

In the study of Hebrew labor conditions we saw the beginnings of an attempt to ameliorate the lot of the toiler. The humane legislation was on his side and the prophet was his champion. But the men of power were against him and it was the undoing of the state. The wicked selfishness of King Jehoiakim was only another case of the impossible attempt to build a state on oppression, greed, covetousness, the exploitation of the poor man. The false prophet would save the state by foolish speeches that sounded patriotic and optimistic but were utterly regardless of the serious facts. The real prophet with fearless freedom laid down the principles on which social security depends. They were just the principles of comradeship.

The following questions may be discussed:

1. How far was the Hebrew labor legislation a first step toward industrial comradeship?
2. Why did not Jeremiah denounce slavery as altogether wrong and lay down the rules for a modern factory?
3. What is the relation between civilization and toil? Can there ever be a high civilization without a lower class?
4. Was Jeremiah right in the belief that God gives every nation a chance to establish human justice, and that if it fails he sweeps the nation away and makes

room for another? Do you believe God is actually taking part in the development of the world?

5. If God is putting himself on the side of justice, it behooves us in America to stand with him. What are some of the immediate steps that ought to be taken? What can our schools and our churches do in the matter?

6. What is the place of freedom of speech in this program?

THE COMRADE HOPE

THE COMRADE HOPE

THE BIBLE AND THE FUTURE

The most wonderful fact about the Bible is its hope. From first to last it is a book of hope. Pitilessly recognizing the facts of sin and every darkness of human nature, it yet ever breaks forth into radiant expectation that the future is going to be better than the past.

In the Old Testament there is not very much about the hope of the future life, but there is a great deal about the hope of a better world here and now. The prophets believed that human nature contains in itself, with the help and blessing of God, possibilities of a fair and beautiful comrade life. They always insisted that the great evils, poverty, bitterness, oppression, cruelty, were utterly unnecessary, and that men could do away with them if they wanted to. The prophets' solution of the human problem was simply the attainment of a genuine comradeship among men, and they believed that the Great Comrade was ever calling men to this achievement.

EIGHTH WEEK

FIRST DAY. *Righteousness and Peace.*—One of the most critical periods in the history of Judah was the time when the Assyrian army was marching down to destroy Jerusalem. The city was in terror, and Isaiah the prophet with a burning patriotism told the people that God would save them from the enemy—a promise that was wonderfully fulfilled. Then he looked to the future, in the belief that his people would be ready for a better life than they had lived (Isa. II: 1-9):

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall be judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a

little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Note that the prophet expected a great deal to result from good government. A prince, wise, and with the keen insight that comes with religious faith, would give the poor the justice which they needed, and the wicked would be punished. Then the reign of peace might come. The beautiful picture of peace is not to be taken literally, but to be regarded as a poetic way of describing the banishment of hatred, violence, and cruelty.

Isaiah really believed that we should see this good outcome upon this earth. Was he justified or was he a mere dreamer? Was he also justified in thinking that justice could be secured through good government? Is there any danger of our depending too much upon government? If the political organization is simply the expression of our comradeship in action how far may we wisely extend the influence of government in our common life?

SECOND DAY. *Comrades in Peace.*—We are in a better position to understand the comrade hope of the Old Testament since we have seen the ruined villages of France, and the pitiful condition of the refugees, and

since we have heard the stories of the prisoners, and read the tales of cruelty. The little nations of the ancient world were constantly exposed to such brutal invasion. The people longed for peace, but there seemed no chance ever to obtain it. Yet the prophets passionately believed in it.

It was a religious hope. It was founded upon the confidence that God was seeking to bring men to know his ways of justice and kindness and that when they knew them they would desire to walk in them (Micah 4: 1-4):

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

The closing words are very touching. A poor man had his little home, with his vines and his figs. He did not want to be dragged out of it by his king to join in

some plundering raid. He dreaded to be called away to fight against an invader. He often sat in his garden, awaiting in terror the cruel enemy, hoping he might pass some other way.

Can we have a world where none need be afraid? It is horrible to think how much the brutalities of men spread fear among simple people. Why cannot we put an end to the human causes of terror?

The League of Nations is, after all, an attempt to fulfil the comrade hope of the prophets. Let us not be skeptical of idealism. The great League will never be strong if it is founded on commercial selfishness and national jealousy. It is time to take a step forward to the international comradeship. How many men who went to France want to fight another war? Do they want to see their children fight in such another war? If the inventions of science are going to make the war of the future still more horrible is it not essential that we should decree the end of warfare?

THIRD DAY. *The Inner Motive.*—When the proposal is made to prohibit liquor selling, or prostitution, or gambling, it is often said that people cannot be made moral by legislation. That is perfectly true, though it may be no good reason why wise legislation should not remove opportunities of immorality. But certain it is that morality will never come from without. It is a matter of inner motive. That man only is good who wants to be good, that man only is saved who wants to be saved.

Jeremiah, whom we have seen speaking most severe words against the wicked, was one of the most earnest

believers in the comrade hope. He believed that it would come through a sincere change of mind on the part of the people (Jer. 31 : 31-34) :

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

The prophet simply says that he sees the time coming when people will not simply obey the law because they must, but will really desire to do right. That is the essential of democracy. Vital religion is inevitably democratic. It never puts the emphasis on mere obedience to God, but always upon the discovery of duty in conscience.

Human nature is more hopeful than we think. God has already written his law of comradeship on our hearts. Men did far more for one another in the trenches and in the stress of battle than they were obliged to do. This spirit will increase. It must in-

crease. It is the only thing worth having in the world.

Consider the better tendencies of our day. Is there not hope of the League of Nations, which is nothing but comradeship for universal peace? Is there not a growing solidarity in the ranks of labor the world over? Is there not an earnest desire on the part of many strong men of wealth to effect a real partnership with the workers? Is there not a determination that our boys and girls shall all have the best chance of education for efficiency, for culture, for moral living, and for the fellowship of God? The skies are bright with the comrade hope.

FOURTH DAY. *The Suffering Comrade.*—The prophets were very sure that the future of the world was to be better than the past. They looked for national prosperity and international peace. They thought these would come through the establishment of righteous government and through the teaching that would change men's hearts. But they did not forget another inevitable element in human progress—sacrificial suffering.

The blessings of men have been won through pain. Someone has suffered for every gain that has been achieved. This was clear enough in Israel where the best of the prophets were bitterly persecuted. Probably many of them were killed by the rulers, and most of them were scorned by the people. We look back, as Lowell has so strikingly pictured, on the martyrs of righteousness, whose greatness was only recognized when they were dead. We realize now what they won for us. Joan of Arc was burned as a witch. Crom-

well's body was dishonored by the England he had saved. Washington was vilified. Wendell Phillips was mobbed in Boston. Lincoln met heart-breaking opposition.

The sublimest prophet of Israel described the triumph of the suffering Comrade after he had been utterly misunderstood:

Behold the servant of the Lord shall be exalted and receive high honor. He shall startle the people, for they shall see what they did not understand. . . . Then shall they say, Which of us believed what we heard and to whom was God's purpose made clear? For the servant grew up as a poor plant, as a root comes out of a dry soil. He had no attractiveness. When we saw him, there was no unusual beauty about him. He was despised and rejected of men, a man of sorrows, an acquaintance of grief. We turned away from him; he was despised and we esteemed him not.

But now we see that his suffering was for us. He bore our griefs and carried our sorrows, though we thought that he was stricken and afflicted of God. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep had gone astray, we had turned every one to his own way, and the Lord laid upon him the iniquity of us all.

He was oppressed and he was afflicted, yet he opened not his mouth. He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth. . . .

It pleased the Lord to bruise him, he put him to

grief. When the Lord shall make his life an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied (Isa. 52: 13—53: 11).

Ten million men have died to give peace to the world. We shall see all our days the maimed and the blind who gave themselves that the world might be healed.

The terrible disease of yellow fever has been blotted out through the sacrifice of the doctors who studied the disease and gave their own lives in the task.

It is a mysterious fact which binds the children of men together that sin always falls upon the innocent, salvation comes only through the suffering of noble souls who were not responsible for the evil. Parents suffer for children; the wise friend suffers for the foolish one; good wives suffer for bad husbands, seeking to redeem them; noble leaders suffer for the ignorance and jealousy of their followers; God suffers for men. Consider how you have seen this great principle manifest in your own experience. Consider how much it means in the development of the comrade life.

FIFTH DAY. *The Hope of Prosperity.*—Is it selfish and materialistic to desire earthly prosperity? Is the social gospel a bread and butter religion? Surely that depends upon whether we are seeking the personal advantages of the individual or the good of the whole human family. The prophets believed in a good, healthy, happy, prosperous society right here in this world. Note this joyous song (Isa. 65: 19-25):

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

When we think of the awful toll of human life which is taken by poverty, all the millions who have not enough to eat, all the wretched hovels that most of the human family call their homes, all the impossibility of health, cleanliness, education, and the least beauty to the mass of mankind, is it not right to desire universal prosperity? Have we not a right to believe that God wants all of us to be prosperous?

The task before our modern civilization is so to develop the resources of the earth and so to organize industry and distribution that everyone shall have

enough. When we undertook the task of feeding our army we served six million meals a day, and for the most part we did it well. Is there any fundamental reason in the nature of things why anybody should go hungry? Is it not possible to arrange for every man to have a good job? Cannot we take care of childhood and old age, and of the sick and wounded without cursing them with charity? May we dare to include in the new creed of the churches "I believe that God has given the earth to his children, and that he wills that they should learn to live as comrades, enjoying the good things of life together"?

SIXTH DAY. *Enemies as Comrades.*—We have seen how bitterly the prophets denounced Egypt and Assyria, the cruel enemies of Israel. We have understood their feelings, since we have seen the unspeakable cruelty of the Germans and of the Turks. But one prophet looked further. He saw that there could not be full comradeship while the old hatreds lasted. If Egypt could become friendly and Assyria instead of being a curse in the earth would be willing to be a blessing, there might be a great change (Isa. 19: 22-25):

And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria,

even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Can we some day be comrades with the Germans? Will they see that murder and rapine and the enslavement of peoples gained them nothing, and that there are better ways? With a Germany unrepentant, rejoicing in the crippling of French and Belgian industry, hoping for revenge, getting ready for another war, breeding boys for battle, we cannot join in comradeship. If that spirit continues for a hundred years we cannot join with them in comradeship. But may we not hope and pray for a better Germany, kindly and fair? Germany might have been a wonderful blessing to our generation with her industry and her science. She chose to be a curse. Some day she may be willing to be a blessing. Shall we then be ready to extend to her the hand of fellowship?

SEVENTH DAY. *Class Discussion: What May We Hope for?*—We have studied this week the splendid optimism of the prophets. They were terribly severe in discussing the evils of their times, but they were men of mighty hope. They believed that justice could actually be established in the affairs of men. They looked to the ending of cruel wars, and the peaceful enjoyment by men of the fruits of their toil. They expected that this would come about through the triumph of the religious spirit, men freely choosing the will of God. A deeper note recognized the inevitableness of sacrificial suffering in saving the world. Ideal-

ists as they were, the prophets believed in genuine prosperity, involving long life, happiness, and worldly good. They even believed in the abolition of enmity among the peoples.

These glorious old words challenge us to-day. We may consider:

1. How far may fair play be secured by the actual process of political life? What will this involve in the education of the people and their participation in politics?

2. What are the practical possibilities of the League of Nations for creating international comradeship and settling all international difficulties?

3. What part must religious education have in preparing people to want a better comradeship?

4. What is the place of sacrificial suffering in bringing about better human conditions?

5. What is the outlook for a prosperity which shall include all the inhabitants of the earth?

6. What is the possibility of healing the terrible breach which the German aggression has made?

IV

THE UNSEEN COMRADE

The men who wrote the Bible lived with God. He was as real to them as the human comrade whom they could see. He was not a First Cause, or an impersonal force, or a moral tendency, he was a real Comrade. They talked with him, they depended upon him, they believed that he spoke with them, they found their lives guided by him.

Behind every passage of Scripture that we have studied is the experience of the presence of God. Let us gather it all up in a final consideration of some of the great words of the Old Testament that particularly present this vital doctrine.

NINTH WEEK

FIRST DAY. *The Comrade in War.*—Primitive religion regards God as the leader of the armies and as giving the victory. We saw this early faith in the song of Deborah. Of course it may be utterly without moral quality, like the Kaiser's effort to claim God as his ally, which caused so much amusement throughout the world. But we ourselves dared to pray for victory. We felt that God must have an intense interest in the moral contest. We gave him thanks when the victory came. We are therefore in a position to understand the song of Moses (Exodus 15: 2, 9-11):

The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. . . .

The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, mine hand shall destroy them.

Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?

Again, we can almost imagine that Isaiah might have been speaking in Paris when we read these words (Isa. 37: 33-35):

Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

How are we going to keep the distinction between a pagan faith in a superhuman help to enable us to beat our enemies and moral faith in the God who does cooperate with men in the great movements of righteousness?

Do you think the prophets were right in their theory that God was leading Israel for a great purpose? If Israel had disappeared would the world have lost anything? If Greece had been crushed by the Persians would the world have lost anything? If the Moslems had swept over Europe would civilization have suffered?

Consider how a nation should be humbled by the thought that it has been used by God to establish an international right. What obligations does this involve?

SECOND DAY. *The Comrade Leader.*—The vivid stories of the Old Testament are outward physical representations of what we should call inner spiritual experiences. There is a most beautiful Hebrew phrase that expresses religious comradeship in a manner that cannot be surpassed: "Enoch walked with God: and he was not; for God took him" (Gen. 5: 24). That is a life friendship which our larger religious faith may

carry beyond death. It is possible in this busy world of ours to walk with God; and after the severe experience of death we may go on in the same companionship.

The stories of Abraham are vivid with conversations between the patriarch and God. These are summed up in the statement that Abraham was the friend of God (Isa. 41: 8). God wants friends: why should he not? He has a great enterprise on hand in the world for which he seeks comrades to help him. The sublimest truth that any man can reach is that he can enter into a personal friendship with God and talk with him about life and duty.

The stories of Moses present the same intimacy with God. They are pictures of inner experience, as it is said, "the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exodus 33: 11).

The test of a worthy enterprise can in no way be better expressed than in the faith that it can be carried forward in the fellowship of God. Thus the Unseen Comrade speaks with Moses (Exodus 33: 14-16):

And he said, My presence shall go with thee, and I will give thee rest.

And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

It was ever the faith of Israel, as it is our faith, that God's presence was manifest in the early days of

the national life. This is exquisitely expressed in Isa. 63: 9: "In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

The weakness of much of our social effort is that it has no religious confidence. It depends on man, with a fine faith in his possibilities. But would it not be stronger if it believed in God's work with man? Consider what our churches may do to inspire with religious faith the movements of social reform. Consider what may be done to inspire the Church with a larger faith in the program of social betterment. Is God the leader of your own life, and if so, what is he leading you to do?

THIRD DAY. *The Comrade in Trouble.*—The stories of the book of Daniel, with which we have been familiar since childhood, were told to encourage the Hebrews to believe in "God within the shadow, keeping watch above his own." Read the story of Daniel in the Lions' Den as a vivid picture of the inner comradeship of God sustaining a man in temptation and giving him courage (Dan. 6: 6-23):

These presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the

decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?

The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now

the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: . . . O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Of course in these wonderful stories the man of God is always saved from calamity. We do not find the world so simply organized as that. It has been the burning question in these days whether the world does manifest the love of God. We cannot prove it. Many a Daniel has been destroyed by the lions. But it is remarkable that the men and women who have suffered the most have believed most surely in the love of God.

Do you think that the calamities of the war have caused us to believe more or less in the love and care of God? How has it been with the wounded? Think of the best people whom you know and consider whether they believe in God's love. Do they seem to have an experience of a divine Comrade who stands with them in trouble?

FOURTH DAY. *The Comrade in Service.*—The man who can be sure of God's help is the man who is undertaking to help others. The most spiritual prophets always thought of Israel not as God's favorite to be especially blessed, but as God's servant to be especially used. Israel was to be saved, purified, strengthened, so as to be of service to others (Isa. 41: 10, 13; 42: 6, 7):

Fear thou not; for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Livingstone set himself to open up Africa and to remove the curse of the slave trade. Was he justified in thinking that God was with him, removing obstacles, touching the hearts of African savages, furthering the enterprise, answering his prayers? Livingstone died, but his work lives.

No greater task was ever laid upon a generation than is ours in seeking to make the great program of peace, giving the little nations their rights, bringing the peoples that have been bound out of the prison house. It is complicated and difficult. Can our leaders actually secure help from God? Will God be asked, not merely in outward invocation, but in actual desire, to be present at the peace conference?

Consider the possibilities of a new world-wide missionary endeavor to bring every nation into line with God's forward purpose for men.

FIFTH DAY. *The Comrade Summons.*—Some men do not know the Unseen Comrade. They deny the fact of God's fellowship because they have never experienced it. But evidently God cannot make himself known to men who do not want to know him.

What a lot of wasted effort there is in the world! People take extraordinary pains to get things that are not worth getting. But no one ever tried to find God and failed. Sometimes our sin and selfishness prevent us from finding him. Perhaps we are so anxious for enjoyment of indulgences that are contrary to his will that we do not even want his comradeship. Listen to the summons (Isa. 55: 1-3, 6-9):

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul

delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. . . .

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

This calls for a man to be quiet and to think. Do you want the Unseen Comrade? Do you want to walk with him? It would mean that you must not walk anywhere that he could not go. You could not walk in foul and evil places. It would mean that you would have to walk with him among those whom he wants to help. Do you want to help people in the enterprises in which God is interested? The answer to this summons is prayer, and prayer is talking with the Unseen Comrade.

SIXTH DAY. *Songs of Comradeship*.—It would be most interesting to take up the Psalms of the Old Testament, which deal very largely with the idea of comradeship. Everyone has in memory the Twenty-third Psalm, in which this faith is pictured so beautifully. Our brief course of studies might well be supplemented by reading through the Book of Psalms,

those wonderful songs in which the men of Israel expressed their faith. Perhaps it would be well to begin by making a selection. Psalms that are full of glad confidence in God are: 16, 23, 27, 34, 46, 91, 121. Many of the songs express the delight of worship, notably 84, 122. Psalms 15 and 24 insist upon the moral quality of those who would worship. Psalms 32 and 51 are cries of penitence that well become our lips. Many of the Psalms are the joyous praise of hearts that are happy in the divine comradeship; such are 67, 96, 100, 103, 145. Psalms called forth by the wonders of nature are 8, 19, 29, 104. The great Psalm of the comrade hope is 72.

Consider how much place song and praise have in our own religious experience.

SEVENTH DAY. *Class Discussion: The Meaning of Religion.*—There can be no doubt that the meaning of religion to the men of the Old Testament was the fellowship of God with men in order to beautify their lives and to fit them to live with one another. Life is the theme of the Bible. Religion is that quality of life which is secured by the experience of the soul with God.

We have read this week words of faith that deal with God's presence in national crisis, in personal difficulty, in the great comrade enterprise of righteousness. We may consider these questions:

1. How far is America sincerely seeking God's help in solving the great international problems?
2. Do you feel that God will enlighten us if we seek him? What are the conditions of securing such enlightenment?

3. In what way does God really help men in trouble—for example, in sickness, in pain, in danger, in sorrow?

4. Do the Bible stories of deliverance enable you to understand better the spiritual presence of God?

5. What do you think God is doing in the world today?

6. When can we be most sure that we have the comradeship of God in our work?

7. What effect does personal wrong-doing have upon religious experience?

8. A young soldier said to his mother, "The night before I went over the top I said to myself, 'Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.'" Do you think he was justified in such confidence? Suppose he had not come back, would he still have been justified?

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